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Editorial Notes

"YE ARE ALL ONE IN CHRIST JESUS"

St. Paul's magnificent concept of the Christian's new life in Christ finds no higher expression than that which is contained in the third chapter of the Epistle to the Galatians, where with a vast sweep of the imagination the Apostle sees the racial and cultural distinctions between men disappear in the powerful solvent of the new life in Christ. "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye are all one in Christ Jesus."

Among all the doctrines challenging man's attention today there is none that has so vast a scope, so universal an aim, as Christianity. Moreover, as one by one the idealisms of the nineteenth and early twentieth century have fallen before the attacks of the realism of these latter days, Christianity has come to occupy the unique position of being almost the only movement which claims to possess the power of restoring the broken unity of the human race. Its claim rests not upon the diffusion of ideas or principles, the establishment of world-wide political or economic controls, or the gradual spread of intelligence and culture, but upon the introduction of men into a new life, the creation of a new race of men who are *in Christ*. "For in Christ Jesus, ye are all sons of God through faith."

The situation throughout the world today, therefore, although it

may bring dismay to the disillusioned optimist or the tired idealist, should prove to be a stimulant to the Christian. The sad state of the human race should be a challenge to apply the one radical cure now remaining for the healing of its ills. By strengthening the world-wide Christian movement, by increasing rather than decreasing the number of missionaries who are witnessing to the new life in Christ in the midst of hostile environments, by encouraging the coming together of Christians of various races on a basis of fellowship—by such means as these the power of Christianity to act as a unifying force in a disrupted world should be demonstrated with renewed vigor and with apostolic zeal.

CHRISTIANITY AND INDIVIDUALISM

The general condemnation of Individualism and Liberalism in Japan today carries with it, to the minds of many, a condemnation of Christianity. In popular thinking Christianity, the powerful religion of the west, stands for the type of thinking which prevailed in England and America in the nineteenth century and entered Japan soon after the opening of the country to foreign intercourse. It is easy to understand how this confusion has arisen, especially in the minds of those who are bent on creating an ideological problem out of everything, whose data are derived from books, and whose minds are preoccupied with theories. Much harm may result to the Christian movement here if this confusion continues.

It is well therefore to emphasize at this time the fact that doctrinaire Individualism, of both the political and economic type, was not so long lived nor so influential abroad as is assumed today; that it was opposed by such men as Maurice, Kingsley, and Ruskin; and that it was held in check by countless traditional religious and social restraints, chief among which was the Christian church.

The true Christian is not an isolated individual. He lives and moves and has his being as a member of a group. He finds his freedom in the service of God, expresses it in service to his fellow men. The Christian community is a corporate fellowship, as closely knit together as a vine and its branches, as firmly cemented as a

building and the stones composing it, as diversified in function as a body and its members. No man lives unto himself, but all are members one of another. This sense of corporateness extends to society and the wider ranges of man's life. "Be subject to every ordinance of man for the Lord's sake . . . as free, and not using your freedom for a cloak of wickedness, but as bondservants of God. Honor all men. Love the brotherhood. Fear God. Honor the king." (I Peter 2:13-17).

THE MISSIONARY'S DILEMMA

Twentieth century missionaries are not voices crying in the wilderness, but men and women coming from a certain cultural background, from which they cannot be extricated, preaching the Gospel to a people living in a different and sometimes antagonistic cultural environment, from which they should not be extricated. This fact gives rise to many of the most delicate and perplexing problems which missionaries must face today.

Christianity, for example, has no particular political teaching, but functions as a force working for righteousness and good citizenship within any political framework. It has in the past, however, exerted a powerful influence upon the formation of political theories and the organization of government. The type of the Christian religion, moreover, existing in any given country owes much to the cultural framework within which it developed.

Protestant Christianity, especially of the type developed in the Anglo-American countries, is indissolubly connected with the form, theory, and spirit of what is today loosely called Democracy. To many, perhaps most, American and British Christians, it is impossible to separate religion from certain definite presuppositions which are discredited or condemned in many countries of the world at the present time, but which the Christian religion played no little part in creating and perpetuating. The forms of worship, church organization, methods of religious education and evangelism, which missionaries take with them have been largely determined by the democratic character and spirit of the people and institutions among

which they were developed. The missionary's general outlook upon the world, his view of life, even his interpretation and statement of the Gospel, are products of the traditional democratic spirit and liberal temper of his home environment.

It is becoming increasingly apparent, however, that if Christianity is to continue to exist helpfully in certain Far Eastern lands, it must adapt itself to a framework as far as possible removed from the democratic systems of the west in whose development it played so great a part and whose coloring it has taken on. What is the missionary to do? He cannot detach himself from his own cultural background without seriously violating his moral integrity. He cannot attempt to recreate it for the people among whom he works without isolating them from the stream of life around them. He cannot consciously adapt his Christian message to what he believes to be the traditional spirit of another people without working irreparable damage both to his spiritual life and to the message which he proclaims. He cannot withdraw from the situation without weakening the life contact of the Christians in the missionary country with the world-wide Christian fellowship.

What is the missionary to do? There seems to be no answer to this, the most pressing question facing the missionaries in Japan today, except to say that he must give himself to teaching and preaching the great universals of the Christian faith, to witnessing to the new life which he himself has experienced in Christ, and do this from within, in the closest possible personal identification with the Japanese Christian group with which his lot is cast. He must forego every temptation to dwell upon the important and challenging corollaries and applications of the faith, and like his great predecessor, determine to know nothing among these people "save Christ Jesus and Him crucified."

ADIEU TO OUR EDITOR

The sudden return to America of the Rev. Willis Lamott and family is a distinct loss to the Christian Movement in Japan in general and to *The Japan Christian Quarterly* in particular. Familiar

with the work and the problems of both evangelistic and educational missionary work and with a wide circle of missionary and Japanese friends, Dr. Lamott was eminently fitted to edit the quarterly periodical of the Protestant Christian movement in Japan. With the pen of a ready writer, sensitive to changing conditions and alert to new challenges created thereby, "Willis" made *The Quarterly* an interesting, stimulating and indispensable mirror of missionary work and opinion. The entire missionary community has become his debtor. We are sorry to see him leave Japan but we find compensation in the fact that his new position as publicity secretary of the Board of Foreign Missions of the Presbyterian Church of the United States of America will provide him ample opportunity to maintain and increase his interest in and service to missions, including Japan. We wish the Lamotts every success in their new undertaking and will follow them with the best personal good wishes.

L. S. A.

Frustrations

G. W. BOULDIN

Else . . . the worshippers, having been once cleansed, would have had no more consciousness of sins. Heb. 10:2.

“Man is a problem to himself not chiefly because of his more obvious vices, but because the very strength in him, the better part of his effort and aspiration, so continually goes wrong. That greed and lying should get him into trouble need be no matter for surprise. But that truth-seeking and generosity should betray him is a cruel puzzle. No wonder that in bewilderment men turn again and again from the disappointing ways of genteel culture to the primitive devotions of tribalism, war, and tyranny. But that way madness lies. Inhumanity is no solution for the dilemmas of human living : for men cannot cease to be men, and their efforts to do so aggravate the death-dealing conflicts among them and within them. The only real cure is for them to be made, by the grace of God, not less but more fully humane. Truth-seeking and generosity need more ample room.”

R. L. Calhoun.

“The way in which men understand themselves decides what their lives will be.”

Emil Brunner.

“We cannot start with sin as a recognized fact. Dr. T. Z. Koo has said that in his work as a Christian evangelist he rarely finds a man awakened to the fact that he is a sinner. It is the great saints who recognize themselves as sinners ; and to do so is already to be half-delivered. But what the average man does recognize as a fact in his life is *frustration* or *conflict*. There is a widespread human acknowledgement that we are making rather a mess of things, and the longer we continue in the ordinary way of life the more confused and meaningless it gets. Great novelists, autobiographers, and

psychiatrists help to clarify this common consciousness of an undefined evil that presses down upon us all. . . .

"The sense of sin and guilt has suffered a great eclipse in recent times; it is an ominous symptom. Modern man is not well, but he refuses to admit he is sick. He represses the notion of guilt; he laughs convulsively whenever "hell" and "the devil" are mentioned. No doubt the Puritan mind was morbid on these subjects and a reaction was necessary. But there is plenty of evidence in our mental hospitals that the repressed idea of guilt is still present in the contemporary mind, and bursts forth in melancholy splendour when the mask of convention is removed. Dr. Anton Boisen, who has himself twice suffered psychoses, and who as a psychiatrically trained chaplain has since observed multitudes of sufferers in mental hospitals, testifies that 'The outstanding evil in all of them has been . . . the sense of isolation and guilt.' Some, to be sure, escape from guilt through lapsing into apathy; others, through systematic delusions of grandeur which identify them with God or his representatives; but those who struggle most realistically with their actual condition, and have the best chance of being cured, are precisely those with the strongest sense of guilt. . . . The only real escape from guilt is through confession, forgiveness and conversion.

". . . Sin in the Old Testament means violation of a fair contract made with an equitable divine Ruler; in the New Testament it means swinish trampling upon a divine magnanimity that gladly humbles itself to share our woes. If God is really like Christ no wonder we feel frustrated, divided, and guilty so long as we continue to live for ourselves, or for the baubles that most commonly attract us. Sin is what St. Augustine called it: *amor sui usque ad contemptum dei*; and we must continue to be tormented in our minds until we learn to forget ourselves in the one love that can absorb us; the love of God, expressed in Christ-like love for our sinful and unfortunate fellow-men.

". . . Christ constantly made appeal to . . . a capacity of response to God's mercy. . . . *Where there is no appeal to this capacity, the Christian Gospel is not preached.*

" . . . When will modern man return to this understanding of his origin, place and destiny ? We do not know. *When* he does, he will be delivered from his alternating moods of pride and terror, and recover a sense of his true worth. In obedience to the will of God, he will find his peace. *Until* he does, he must continue to seek his chief end where it is not to be found — in himself, or in the institutions he has created — and as each idol collapses in its turn, he must expect to be delivered over to a deeper and deeper sense of the misery and meaninglessness of existence."

Walter M. Horton.

These extracts have been taken from "The Christian Understanding of Man", which is the second volume on Church, Community and State, brought out after the Conference at Oxford last summer. This seems to this writer a very timely volume and these extended quotations have been made because some very important things have been expressed in a masterly way.

There are fashions in words, as in other things. If fashions are intended to hide reality they don't quite succeed. Perhaps it is the shrewder portion of our race that resorts to fashions — to avoid being neglected maybe, but the discriminating are not fooled and choices are made on the basis of character after all. New words for old may be all right, just so we don't lose sight of the reality, which is the thing that matters.

Our text from Heb. 10:2 seems to be the only place in the American Standard Version where the word "consciousness" is used, and it is used here in connection with "sins". But it is a translation of the same word *suneidesis* that everywhere else, and in numerous places, is translated "conscience". And the English word (from the Latin) means almost exactly what the Greek word means.

Let us for a moment see the writer's argument. The Epistle to the Hebrews is the great apologetic in the Bible. It is perhaps the one book that is a systematic study of comparative religions. In a masterly style, with carefully chosen words, it undertakes to show how and why Christianity is superior to Judaism, and what folly

it would be for a Christian Hebrew to turn back to his old religion. And in this particular chapter the contrast is between the *yearly sacrifices* of Judaism and the *once-for-all* sacrifice of Christianity. (vv. 1 & 10).

In the verse before us the author insists that the sacrifices that have to be repeated over and over cannot take away the consciousness of sin. The necessity of the repetition comes from this consciousness.

I hear no dissenting opinion so far. Perhaps we can all agree with the author to this point. But has the sacrifice of Christ removed the consciousness of sins? Here we no doubt divide into two groups. The first group would withdraw into a separate conference through difficulty with the words "consciousness of sins". But there would be no objection if they preferred to use "Frustrations" or some other word, if that would promote an understanding of the real problems. But I would make one suggestion before leaving, and that is that the writer of Hebrews, I think purposely, uses "sins" and not "sin" in this case. As was said above the greatest saints are most conscious of "sin", but not of "sins" as I take it.

The other group I think would come to grips with themselves and with the problem of why Christianity has not lived up to the prophecy of it expressed in this text. Why have not more Christians peace and joy and enthusiasm? To have the glad consciousness that his sins are forgiven would seem to be the birthright of every Christian. To give this up for what one gets in exchange these days would appear to be even a worse bargain than Esau drove with his brother Jacob.

It should go without saying that it is not sin or sins that we want to emphasize in this connection. It is the consciousness of having been forgiven and the grace that made the forgiveness possible that should be magnified. But if it is concerning the position of privilege in which we now stand that we ought to declare ourselves, why are we so silent?

One would have to know all the forces that enter into modern

life and also the nature of the spirit of modern man to be able to say why Christians today are so reticent about these things. But we can see some of the factors, at least.

Professor Calhoun made a striking observation in our first paragraph ; that modern man is often betrayed by his own truth-seeking and generosity. There is an enthusiasm for the world that may be akin to that of Him "Who so loved the world." And it is not all wrong nor all loss. But it can betray us. For instance, a group large or small may take its interests of the moment as the highest good, and ignoring everything beyond its borders, may shout so long and so loud that even the elect in the group may be carried along, and may become so full of the mob enthusiasm that there may be all the appearance of apostasy.

The same may be true of our activities. Action is itself exhilarating, and with accelerating zest and perspiration we may rush on with the multitude until the rushing ceases to have any serious meaning.

"The tumult and the shouting dies;
The captains and the kings depart;
Still stands thine ancient sacrifice,
An humble and a contrite heart."

Then, no doubt we can say: I am not ashamed of the Gospel: . . . for in it is revealed a righteousness from God, realized by faith and leading to faithfulness.

We cannot do better than close with some of the "Let us" words of this Epistle (Heb. 10:22-25).

"Let us draw near with a true heart in fulness of faith, having hearts sprinkled from an evil conscience; . . . let us hold fast the confession of our hope that it waver not; for he is faithful that promised: And let us consider one another to provoke unto love and good works; . . . and so much the more as ye see the day drawing nigh."

Case Studies In Personal Evangelism

PERCY G. PRICE

What are the objectives in personal evangelism ? There are two. The first may be stated in this way,—making faith in God the keystone in the arch of the thinking of the person we are leading. The earth is a speck in a great universe. Human beings are moving specks on the earth. In the midst of this vast expanse of space, ever rolling on, coming up out of a time far preceding man's appearance and rolling on into the great unknown, man has come into existence, struggled with nature, suffered, fought, loved, hoped and puzzled about his own meaning. Is there any sense in it all ? Is there a satisfactory way of grasping it all in one ? Our answer is one God our Father. We are His children, ever precious to Him, and His kingdom is growing in the midst of apparent chaos. God, through His Son, has suffered to redeem us. This kind of faith to some may seem the extreme stretch of the imagination—a mere dream that a hope has become real. Yet if this faith is once accepted, the whole world is illuminated with new meaning. Suffering and grief are borne because there is hope.

I am one of the mortals on this planet who has had the experience of living as a materialist. That point of view seemed to me at one time the only honest way to look at the universe. I have known what it is to look out of the window on a world of mere material, to walk the streets and mingle with people all alike clay to me, with no more basis for the moral life than could be squeezed out of a stone. I know myself the value of a faith such as I have described above. To lead others to that faith is one objective in personal evangelism. It is a worth while objective.

The second objective is not intellectual but moral, practical and both personal and social. It is relating another to God through Christ in such a way that God comes to his aid in the conflict with temptation. It is not mentally grasping God with all the implica-

tions that flow from it, and there are many, but fulfilling the condition that makes God's moral power available in the midst of daily life. There may be a power plant in our city. We may understand the principle on which it is built. We may go and examine it and exclaim over it but it is of no use to me myself until I have a wire put into my house and the proper connection made.

These two objectives are not antagonistic but complementary. In this article I will deal mainly with the second. In this proud age of men-performed miracles it has been neglected. It is the more important of the two objectives and while the intellectual approach seems logically to be the first step, still an experience of power in the moral struggle or seeing that power displayed in a member of one's family or in a friend, is often the spark that flashes out faith from one end of heaven to the other, where hard thinking finds no way out.

Let us then consider together this matter of leading men into that relation to God in which He comes in power over such temptation as drink, sex, selfishness and ill will. There is no necessity to remain habitually defeated at any spot in the moral battle line or to leave a fortress in the rear in the hands of the enemy. The function of the Cross is not merely to provide forgiveness for sins committed in the past but to provide victory in the present and the future. The Cross is not intended as a substitute for victory over sin in the present or future but as the power by means of which that victory may be gained.

Every man at heart, even though he does not realize it, wants to adjust his life to the moral laws of the universe and live a life of victory, not defeat. It is painful and miserable to have a constant moral irritation within. He would be happy if he could find the "hidden treasure" even though he never consciously sought for it. Our task is to help him uncover that treasure.

For many years the intellectual aspect of faith was so important for me personally that leading others usually took the form of attempting to show the reasonableness of the Christian faith. It seldom occurred to me to get at the moral problems unless they

happened to obtrude. I had a vague feeling that once faith was born these problems would be, to some extent, overcome. Keeness of the intellectual grasp of Christianity and her doctrines will be of little avail in leading another to moral victory through the Cross unless one has a present experience of victory himself. For myself for years the Christian life was a daily struggle to attain ideals. Too often I didn't attain them. At certain spots I covered semi-habitual defeat by rationalizations. Under those conditions it was hard to create in others a hope of victory. Obviously the first thing for the spiritual physician to do is to heal himself before he sees his first patient. A medical doctor may get away with it but a spiritual doctor never! After all, the process to be gone through with in helping a spiritual patient is very much like that used by a medical man in dealing with the sick in body. He first checks up on the whole condition of the body. Even before he sees the patient the nurse is getting his temperature, pulse, and other data. Next the doctor wants to know exactly what the trouble is and its history. The spiritual doctor must get at it in much the same way. He will check up on the whole moral condition by using Christ's standards. He then gets at the spots which are hurting most. A particular sin may be the chief cause of trouble at the moment but no permanent cure can be hoped for in treating that sin alone. The whole personality must submit to God before this power is really available.

The first step is the approach. Jesus gives us a demonstration in dealing with the woman of Samaria and Zacchaeus. People are of different types and the approach has to be suited to the type. I was once asked to interview a man who was at that time in great moral and spiritual need. So far as I knew at the time I was to have only one chance with him. As a matter of necessity I was obliged to attempt in one interview what would normally have taken several. After some preliminary conversation I talked of my experience of certain specific sins and witnessed to how God had given me power to overcome. But I had the impression that I shot too soon. He didn't know me. I didn't know him. Confidence

had not been established and he failed to open up. As it happened God gave me another chance later. Let me say here that a missionary usually has a great advantage in personal interviews of this kind. He is not so difficult to talk to and he can be relied upon to keep things strictly to himself. That is a foundation stone in the work of a spiritual doctor. The opportunities for direct work by a missionary are really unlimited. With non-Christian and Christian alike even in the first interview, by telling them just a little of my own life, my sins and God's help in regard to them, I have gained confidence enough to enable them to trust me with their deepest sins and defeats. When I seek the interview myself I have to be far more careful to see that confidence has actually been established. In this matter of confidence we can learn much from medical men. With some doctors, the cure has already begun as soon as the sound of his foot is heard at the door.

At this point it is well to remind the reader again of the way the cure is to be brought about. If there be haziness or uncertainty at this spot the game is up from the start. The patient senses it in a moment. The objective is to get the patient to take the leap of faith through which God comes to his help in the moral struggle. The Cross is there to be appropriated to his own need through faith. God stands ready. Healing waits on faith. The road to that faith as I have seen it in dealing with many different people is something like this. Hope, full confession, faith, together with a full commitment to Christ.

Hope of victory in the moral struggle is the starting point of a real cure. This hope is often born in the heart on hearing the witness of another to victory over the same sort of sin that has him down. Stronger than one individual witness is the cumulative effect of the witness of many. To have any punch in it a witness must be concrete. To simply say "I am saved from sin" means little to the modern man. But for a man to say that his home was a hell because of his dishonesty and jealousy and God gave him power to clean them up is a witness that means something. This is the kind of witness that creates hope. If I can't give a witness of sin over-

come through God's grace and power, personal evangelism is not my job, at least until I deal first with my self.

I was once guided to call a man into my room and witness to him in regard to a certain sin of my own and the victory God gave. Hope was at once born in him. He began to tell me of his own sins. There was one in particular that he had never told to another soul but he was given courage to speak it out. The result was the lifting of a great load. But it was not merely a psychological release dealing with something in the past. Faith came to him that God would give him the victory in the future and He did. If a real hope has been aroused a man is willing to pay a stiff price for what he wants to get. There may be many ways to arrive at a faith that has power. Any way that really succeeds must be a valid one. In my experience as a personal evangelist, dealing with individuals, I find that if a man will tell me in detail all the sins of which he is conscious at the time, the stage is all set for the birth of faith. If he consciously withholds something, nothing comes of it.

I once had an interview with a man at the request of a friend. He had confidence in me. He was willing to talk. He confessed many things and though I was not quite sure I thought it was time to challenge him to make a full surrender of his life to Christ. It turned out, however, that he was afraid to tell me the really important issue, and as a result we got nowhere, then nor since, though I have not given him up. I know that he really wants to get down to business.

On one occasion I was introduced to a non-Christian Japanese who was in need of spiritual help. He was of the earnest type. He had confidence in me because of his friend's introduction. Though this was my first conversation with him, after a brief chat about things in general I got down to spiritual matters and told him how I got power to overcome certain specific temptations. This made it easy for him to talk about his own defeats. I am sure he had no thought of doing that when he came into the room that day. Once he got started I was able to help him go deeper by stating clearly Jesus' standards and by telling him concretely more of my own ex-

perience. In an hour or thereabouts we were able to get down to the sore spots in his life and they were many and very painful. I did not press for a final commitment that day. I felt he should have more time to think it through. Difficult restitutions were involved. The next day I saw him again. Then he made a commitment to God that was to revolutionize his life in all its relations. God worked mightily in him.

One day I met, by what was to me sheer accident, a man who was in deep distress of mind. He was on the point of giving up his position because he felt unable any longer to wear the mask that the circumstances of his occupation demanded. He had been reared in a Christian home but had wandered far. His family faith was to him only a vague memory. In both his home and work he was unhappy. In a few minutes we fell into easy talking that soon got us into the spiritual realm. He said he could not pray. God would not listen to him. There was a bitterness in his tone. I was led on the spot to challenge him to come out with the things that were separating him from God. He was a bit taken aback but I proceeded to speak in greater detail of the moral standards of Jesus, honesty, purity, unselfishness and love. Then he began to tell me his defeats. I was not sure whether I was getting to the bottom of things or not and as he seemed to have come to a stop in telling his sins, I suggested we have a Quiet Time and see if God would remind him of something more to say. He agreed. I said we would take five minutes (if I remember rightly) but in much less time he came out with a very important matter. It came to him in the Quiet Time and then he knew that God was speaking to him. The interview lasted in all about two hours. Finally in a simple prayer he gave up his will to God to do thereafter as he was told. Power was his from the start. He lost no time in going through with difficult restitutions at home and in his place of employment. The Kingdom of God had come to him. This was a man who despised Christianity because of its weakness in dealing with social ills. He now started in to wipe out the evils he himself was responsible for.

Complete commitment to God without any reservation whatever

is the goal of every personal evangelist in leading a spiritual patient. This can only be done, as has already been explained, in faith that through Christ the necessary power will be provided. Confession prepares the way but confession is not the permanent thing but rather God's spirit in unlimited control of the heart. "Our wills are ours to make them Thine," says Tennyson. Complete commitment to God or surrender is what the Japanese call '*ake watasu*'. This is a word used when a castle is handed over completely to another. The commitment is man's side of the transaction and the occupation of the heart by God's spirit is God's side.

I once heard the detailed and, I believe, the complete (so far as he was conscious of it at the time) confession of a man who was a communist sympathizer and much opposed to all religions and especially the Christian religion. He had heard the witness of several others and began to hope that in some way, he knew not how, he might escape from the grip of his terrible temptations. After his confession was finished I challenged him to make a full surrender to God. At that point I struck a snag. He said he didn't believe in God. Then I had to go away back and explain to him about God and how we can come to know Him in His fulness through Jesus Christ and His suffering for our sins. For a man pretty well saturated with communist ideology it was too much to expect that this would get very far. Had I been wise I would have given him some suitable books to read and asked him to wait a while. I am sure that a glimmer of hope was burning in his heart because of the witnesses he had heard. However, as he was in great need and I saw no chance of my meeting him again in the near future I attempted to finish the thing up. I challenged him again to give himself up to God and asked him to pray a prayer of commitment. He said he could not pray. I then taught him a prayer which he repeated after me. However, his heart was not in it and his prayer meant nothing. I had to wait for a year before he was able to pray a prayer of real faith. Much water flowed under the bridge during that time and much of it was dirty.

I once met a theological student who had been sent to the seminary

by a very earnest father. He came to me saying he had no experience of the Holy Spirit. I said to him, "Where are you being defeated now in your moral life?" He told me in detail after much talk together. Then I asked him if he was ready to give himself up to God to do everything just as God told him. He said he was. I asked him to tell it to God in prayer and he did. Once started on the life of prompt obedience he soon knew what the Holy Spirit was and new power was his.

Restitution

Human life is not lived in a vacuum but among people. Most of our sins involve other people. If a man is really sincere he will make restitution for the wrongs he has done others so far as he is able. Restitution is simply the new leaven starting to fizz in the places where he lives, his home, school, office or factory. Carrying out restitution is often a severe test but unless done, the leaven is chilled and he returns once more to his old state. Unless he carries out restitution he is of no value in the reform of society, for this is only the beginning of his work for God. Much more is to be demanded of him by the Spirit.

After a certain non-Christian had made a new commitment in my presence we had a Quiet Time to find out God's will in regard to the first step in restitutions. We both felt that a certain difficult thing had to be done. I knew it would be a crucial test for him. For that reason I suggested that he come the next day and tell me whether he had actually done it or not. However, before I saw him again he met with certain friends who felt that certain restitution was not necessary. When he came to see me again it was not done. The result was that he stopped at that point and I could not get into contact with him again. It is the courageous carrying out of restitutions that gives a man confidence in the new life, and they are as a rule the first jobs he has to do. I was asked by a friend to help a certain married couple who seemed on the point of divorce. The wife appeared to be the chief cause of friction. In due time I had a talk with the husband at his request. He told me

courageously of the sins in his life. I saw then that the real centre of the trouble in that home was the husband rather than the wife. He made a surrender of his life to God in faith with the result that new power was given him. He set about restitutions in his own family, frictions were removed and a happy home was the result.

I should say here explicitly what has been implied in what I have said above that the effective agent in the spiritual doctor and patient alike is the Spirit. He directs the doctor and it is He who cleanses the patient. Human wisdom is not enough.

Daily Habitual Obedience

The old hymn reads: "There is no other way
To be happy in Jesus
But to trust and obey."

Prompt obedience to what we know we ought to do is the narrow way of the life with God. This is impossible without a power beyond ourselves. If forgiveness is half of salvation, power is the other half. Even with new power we don't fully attain, even though we trample under foot old evil habits. We need the Cross. It is well to remember that. When we plant the seed of the Kingdom in the heart of another we don't complete anything, we start a process and if we are faithful spiritual parents we will be nearby to see that it grows in the right way. Even a strong man like Wesley felt himself weak in the life of faith at the outset. He did not have the joy that he saw other people having. The spiritual parent must help his child to find out what is God's will for him and at times stand beside him as he falteringly tries to carry it out. A man can hardly do God's will without knowing what it is, nor can he know what it is unless he is willing and ready to do it. This is a big subject in itself and cannot be dealt with adequately here.

Helping a Man to Grow

The experience of yesterday is not enough for to-day, for we are growing, or at least we ought to be. There are two ways in which a man needs help in this matter of growth. In the first place he must relate his experience of God as a power to his whole intellectual makeup. The new experience may be an explosive thing leading him to overturn in a moment much that he formerly accepted. R. J. C. Campbell, the author of "The New Theology", in later life underwent a great change, repudiated his "New Theology" and returned to the Church of England. In this country, Paul Sasamori had a similar experience. He was swept off his feet by the "New Theology" and for a time lost his faith. Then he recovered it but came back through the Salvation Army. A new, vital, religious experience may easily dynamite the intellectual superstructure. A few men need help very much to relate their new experience in a sane way to the rest of their thinking. I do not find this so in most cases but with certain men failure of the spiritual parent at this point has serious results. An intellectual framework that is on the whole sane but without power to help a man in the place where he's living may be blown to atoms by a new spiritual life.

Moral Growth

More important than revamping the outworn intellectual fabric is to see that there is constant growth in the moral life. Every man committing his life to God starts morally where he is at that moment. If the new germ has been properly implanted then restitutions are rapidly disposed of and the decks cleared for action. The big ugly things that have been such oppressive task masters are the first to go and then the Spirit keeps up a running fire of new challenges. He is constantly seeing things that are wrong that he hadn't noticed before. A missionary will notice some day the Spirit examining that line between personal and mission expenses. At another time he has to take up again the use of his property and income, his use of time, holidays, wages to servants, and their ac-

comodations. Still later he may get down to his own routine. Is he doing the things that really count? For a business man the range is much wider though the process is much the same. His employees, their wages, their hours of work, conditions of work, security, profits and the very business itself. I am not here talking about new views of social readjustment. These may be all very good as far as they go. The real world is one of action rather than discussion. Moral growth in action must go on if there is to be a spiritually healthy individual. If a man gets blocked, it is the task of the spiritual parent to stand at the point of congestion and get the traffic moving again. Unless this is kept going there is stagnation for the individual concerned and a block in the process of upward social change so far as he is concerned with it.

“Masahisa Uemura And His Times.”

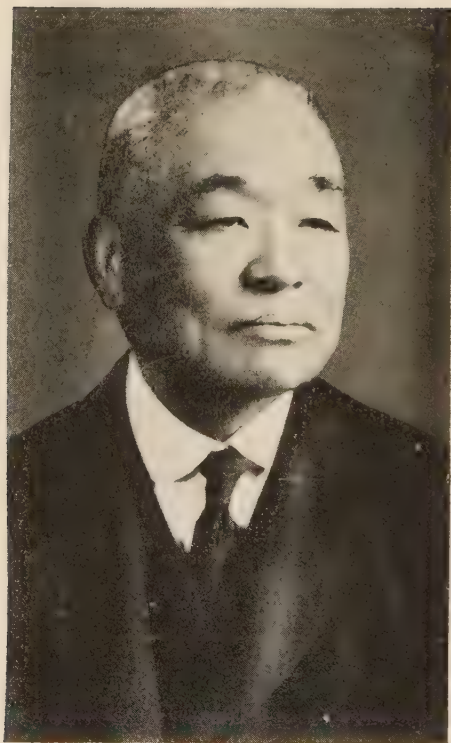
WILLIS G. HOEKJE

The Rev. Masahisa Uemura departed this life on January 8th, 1925, more than thirteen years ago. His abiding influence has been evident in the constant loyal references made to him and his principles, in speech and writing, by his former pupils and close associates; in the meetings held in his memory on the 10th anniversary of his death; in the assembling and publication of his complete writings; and now once more in the preparation and publication of the monumental five-volume historical work which forms the subject of this review—“Uemura Masahisa to sono Jidai.”*

Characteristic of the man is the brief *curriculum vitae* which he once forwarded, when required, to the authorities : “Uemura Masahisa, born 4th year of Ansei, 12th month, 1st day. (His wedding certificate equates this date with January 15, 1858.) From the 4th year of Meiji (1871) studied English in Yokohama. In the 5th year, entered the Christian faith, and began the study of Christian doctrine under the American missionaries Messrs. Brown, Balagh, and others.”

“In April of the 11th year (1878) became an evangelist of The Church of Christ in Japan, in Tokyo. Thereafter engaged in evangelism in Nagoya, Kochi, and Osaka ; was in charge of the church in Shitaya, Tokyo ; and taught in the theological department of the Meiji Gakuin. At present engaged in the evangelism of the Fujimi-cho Church, and officially recognized as president of the privately established Tokyo Shingakusha Shingaku Semmon Gakko (Theologi-

* “Uemura Masahisa to Sono Jidai” by Wataru Saba, two volumes of which have appeared, of approximately 800 pages each. Altogether there will be 750 illustrations, and quotations from many sources, hitherto untouched, relating to the origin of the Christian Church in Japan. A limited subscription edition of 500 copies is being published, at ¥30 for the complete set of five volumes. Funds for the research necessary to compile this monumental work were provided by Mr. Hattori, a leading Christian layman.



MASAHISA UEMURA
Leader of the Japanese Church
(At Des Moines in 1922)

cal Special School). No legal punishments have been received."

The recorded history of the family of Masahisa Uemura carries his ancestry back for a score of generations of *samurai*. His father was of high rank in the Tokugawa clan, but at the Restoration, like many others, was reduced to loss of accustomed income and employment. His mother was a woman of rare intelligence and strength of character, always an intimate of her eldest son. From her he learned to worship as a true Shintoist, to observe vegetarian diet as a devout Buddhist, and to revere Kato Kiyomasa as the hero of his childhood. From her he received, after the family had drifted to Yokohama by April, 1868, encouragement to begin the study of English as the sure means to rise in the world. He became a pupil of Dr. James Ballagh in January, 1872, at the time of the memorable series of prayer meetings which led to the founding of the first Protestant Christian Church in Japan in March of that year. Baptised on May 4th, 1872, his name is listed as number 39 on the old church roll of the Kaigan Church. He afterward completed theological studies in Tokyo, was licensed as preacher in April, 1878, and began his ministry in Tokyo in the Shitaya Church, where he was ordained in November 8, 1879. His parents later became members of this church. Later he served churches at Ichibancho and Ichigaya, but his ministry culminated in 38 years as pastor of the Fujimicho Church. Under his leadership, this became perhaps the most influential church in Japan, church home of powerful personalities, mother of churches, center of evangelistic power and social service.

He made effective use of two other instruments of evangelism. The first of these was the pen, in the editorship of the "Fukuin Shimpō" (Gospel News). Prolific writer as he was, most of his writings appeared first in its pages. The other was the school, particularly the Shingakusha, the school of theology which he organized in 1904 after his resignation as teacher in the Theological Department of the Meiji Gakuin in 1903. This school continues in the present Nippon Shin Gakko (Japan Theological School), official seminary of the Church of Christ in Japan (Nippon Kirisuto Kyo-

kwai), in which the theological departments of Meiji Gakuin and Tohoku Gakuin also continue their work. He thus became the foremost figure in the numerically strongest church in Japan (the Nippon Kirisuto Kyokwai), head of its national board of missions, framer of its policies, trainer of many of its ministers and lay leaders, frequently moderator of its synod. Few were as influential in the entire Christian movement as he, and few were as closely identified with the progress of Japan, and the parallel development of the Church in Japan, during his lifetime.

The Meiji era began as Uemura came to Yokohama from the obscure country village of his childhood, at ten years of age. His death occurred as the Taisho era drew to its close. These were the years of Japan's awakening from its centuries of "sleeping", to adopt and adapt the essentials of Western civilization and culture, and gradually take her place among the great nations of the world. Masahisa Uemura was in the thick of these epochal events. The volumes under consideration, in dealing with the development of his personality and the facts of his career, inevitably reveal the challenge and the significance of his age for Japan and for the Christian church.

The author of this historical review is peculiarly well fitted for the task. Much like the subject of his pen, he is at heart a devoted pastor; so much so, that in the preface he declares that to find time for the work of authorship involved reducing his hours of sleep, lest his church suffer. The Rev. Wataru Saba has for 26 years been pastor of the Omori church, an offshoot of Fujimicho,—its only settled pastor, as it is the only church which he has served. Most of his life has been spent in Tokyo. As a child in Bancho, he began to attend Sunday School at Kozaki's Reinanzaka Church, in company with a neighbor's son. When the latter, dissatisfied with a change in pastors, transferred his attendance to the Sunday school of the Fujimicho Church, the boy Saba went along. His middle school years were spent at the Azabu Middle School in its earliest days under Soroku Ebara. Thus early our author came into contact with three streams of church denominational life in Japan, all under

distinctly Japanese leadership. He did not, however, become a Christian until, after graduating in the first class of the Kagoshima Higher School, he had reached the second year in the law course of the Tokyo Imperial University. About this time his active interest in Christianity reawakened and led him back to Fujimicho Church. Soon after his baptism he expressed a wish to prepare for the Christian ministry, as hitherto his life purpose had been vague, following lines of least resistance. Despite Uemura's advice that he finish university first—"Quitters will not succeed in the ministry"—he left to enter the Shingakusha and in due time to enter the pastorate.

His marriage, in 1913, to Uemura's eldest daughter has given him a true helpmeet, and added to his understanding of the life he records. After the death of his father-in-law, he took charge of the "Fukuin Shimpō" for nine years. It is now no longer a purely private enterprise, but connected with the church under a board of editors. He has also served now and again as moderator of synod. His study testifies to his scholarly and literary tastes and habits, and the notice board in the entranceway of his house, once proclaiming on the highways that the Christian faith was proscribed, now proclaims his interest in Japanese church history. He may well be called a product of that phase of the development of the Japanese church which has gone forward apart from the direct influence of missionaries.

Mr. Saba describes his vast task as undertaken with the motive of gratitude toward his former teacher. From the time of his Seminary days, he has indeed taken interest in preserving books and documents of value for the history of the church in Japan, but with little thought of actually preparing a history until a few years ago. Then the urgency of friends, and an opportune offer to finance fully and freely the cost of transportation, clerical help, and photography so as to speed up the preparation, led him to set up a three year plan—one year each for completing the assembling of materials, preparing the manuscript, and actual publication. This program is being accomplished. Three volumes are in print at this writing,

the fourth is promised in June, and the last is expected from the press in August (1938).

The extent of Mr. Saba's labors in collecting materials is evident in the prospectus, which lists as "source materials" items filling ten large pages of four columns each, and in his statement that there are 1,000 illustrations in all. Most of these are printed from cuts made from photographs specially taken or retaken and reduced to uniform size. Excellent translations have been secured of English sources, and in a few cases, for accuracy of reference, the English text is also printed. Many of the documents are extremely brief—though others are much longer—and many have never seen publication before. As they vary in age, so they inevitably vary in style, from ancient documents and poetical productions which challenge scholarship to simpler modern literary language.

Uniformity in length and style is of course impossible under the plan of the book. Mr. Saba prevailingly speaks of himself as the compiler rather than as the author. He indicates his purpose to bring together as complete an array of documents as he can find, and states that even when they overlap or seem contradictory he chooses to make no effort to reconcile them. So we have here a magnificent source book with assorted information for future students, rather than a careful, logical study of a single important subject, or a connected, balanced, unified biography. The story of Uemura's life does form a sort of connecting thread, but at least in the earlier volumes this thread seems rather slender, and the author forages at will along alluring by-paths.

The books themselves are volumes of standard reading size, about 800 pages each. The first volume deals with the historical background, beginning with Japan's earliest contacts with Christianity in its Nestorian form. The story of the Roman Catholic propaganda is traced from Xavier through the phases of success, suspicion, persecution, and attempted obliteration, and the closing of the country to foreign intercourse. Various influences preparing the country for the reentrance of Christianity are then noted, among them Scriptures and other books printed in China, and the writings of

Hirata Atsutane, presenting a revived Shintoism with a clear substratum of Christian thought.

The account of the coming of Protestant missionaries is prefaced by the story of the Massachusetts prayer meetings which led after many years to the establishment of the American Board Mission in Japan, and in this connection the work of the first missionaries of that board is treated. The missionaries of other churches coming in 1859 and the immediately following years are then presented, together with several pages of their recollections as penned in later years. Next come the dramatic accounts of the three bands of young men at Yokohama, Kumamoto, and Sapporo, the nucleus of the new Japanese church. This leads to the discussion of the relation between *Bushido* and Christianity, beginning with Ebina's statement that the church in Japan is strong because the first missionaries, Puritans, were identical in spirit with the *samurai* youth who formed these bands. It continues by way of illustration by recounting Oshikawa's work in Niigata with Dr. Palm, and closes with Dr. Nitobe's praise of Uemura's keen criticism of his "*Bushido—the Soul of Japan*"—that in presenting only the fair side of the *samurai* spirit and hiding its defects, Dr. Nitobe was like hosts in Japan who show their guests only the *tokonoma* (alcove) room of their homes. There is a bypath leading to Sendai, where Oshikawa was instrumental in the beginnings of Tohoku Gakuin (Northeast College), and assisting a new mission to gain a foothold.

At last the story of Masahisa Uemura himself begins. A copy of the detailed family record from remote generations (you may see the original scroll at Mr. Saba's home) is given, followed by brief recollections of his childhood days and a brief account of the members of the immediate family. Of absorbing interest is the story of his engagement to Sueno Yamanouchi, to whom he was married on August 9, 1882 at the Shitaya Church. Here we enter two bypaths. One is the discussion of Uemura's interest in Japanese poetry, including a new form introduced by Sotoyama—a reminder of his lifelong interest in literature. The discussion grows out of the remark that the letters of the engaged couple reveal the common

interests of love of poetry and evangelistic spirit. The other bypath leads to the home of the Yamanouchi family, and the story is told of the bringing of the gospel there in connection with the beginnings of Christian evangelism in the Wakayama-Tanabe district. How Sueno's influence started a series of contributions to Christian service through her family is a story that should be classic in the history of the church here. The first volume closes with an affecting account of the death of a little daughter, and her father's reaction to it.

The above summary of the first volume may serve also to illustrate the method of the author. Less detail will suffice for the later volumes.

The second volume deals first with the rapid growth of the Christian church in the Meiji era. It finds a part of the secret in the determination of the new Emperor to restore Shinto ceremonials to purity from Buddhist religious elements, an adumbration of the gift of religious freedom in the Constitution two decades later. It instances further the literature produced in the early years of the Meiji era, inevitably opening men's minds to Christian influence along with knowledge of the western world. Not primarily the few young men forming the Christian Church, but the very atmosphere of society, nourished by these ideas, opened the way for the marvelous advance. This volume goes on to trace the history of the first churches and their leaders, mentioning Shinozaki, to whom is attributed the first suggestion for the prayer meetings of 1872, and Paul Sawayama among others. Mention of the adoption of Sunday as a rest day leads to the problem of Sabbath observance, and thence to the long and crucial discussion of religious liberty. "The Memorial of Arinori Mori on Religious Freedom in Japan" is presented in full in its English text, as well as in the Japanese translation. Discussion of the first proposed law for the supervision of religions so reminds one of present proposals that it scarcely seems to belong so far back in church history.

On the other hand, one can scarcely believe that the first Japanese Christmas celebration, with Santa Claus in *hakama* and two swords, and the decorations censored by the American Embassy, was so

recent as 1874. Gradually the subjects take on the modern tinge—the visit of Joseph Cook as a demonstration of Christian scholarship; the nationwide missionary conferences at Osaka and Tokyo; the 400th anniversary of Martin Luther; the Y.M.C.A. with its summer conferences and the World Student Convention in Tokyo; the Salvation Army; celebrations of the 50th anniversaries of the missions and the founding of the first church; the World Sunday School Convention; and the evangelistic campaign of Kanamori with his Three Hour Sermon are presented. The second volume closes with fifty pages of reminiscences of her parents and family life by Uemura's preacher daughter, Rev. Tamaki Uemura.

In Volume III., a detailed account of Uemura's ministry in his various churches is followed by his activities in promoting evangelism among Japanese in Formosa, Okinawa, Shanghai and Singapore. His views on the Sunday school, on women and their problems (in great detail), and on church union are presented. The "Fukuin Shimpō," the Shingakusha, the constitution of the Nippon Kirisuto Kyokwai, the burning issue of "cooperation" between the church and the missions, and finally the incident of the "Japanese bride" are discussed.

Volume IV. (not out at this writing) aims to present the subjects of Bible translation, development of hymnology, the use of ROMAJI,* the period of Europeanization, the conflict of religion and education, and Uemura's three trips abroad, in 1888, in 1908, and in 1922. This last trip was taken on the occasion of the fiftieth anniversary of the founding of the first church in Japan, and Mr. Uemura went as official envoy of the synod of his church, to bear its thanks to the older churches which had contributed to the development of the Nippon Kirisuto Kyokwai.

Volume V. will record Uemura's position regarding science, socialism, theology (instancing his controversy with Dr. Ebina), war, suicide, Christian terminology, and the Japan-America issue. The problems arising in connection with the history of the Doshisha in

* Roman letters for Japanese words.

Kyoto, and the effects of the great earthquake of 1923 upon the Christian churches are also slated for discussion. The record of Uemura's death and the funeral services is to be added, and the entire work is to close with a series of "Impressions of Uemura" by men and women, chiefly Christian leaders, who knew him well.

The writer of the present review has had occasion to examine only the first and second volumes of the series in detail, and hesitates to express a final opinion upon the value of the work. He has, however, had opportunity to go over his findings in substance with Mr. Saba, and found himself confirmed in them. Some of these have already been suggested by the above discussion.

First, it is obvious that we are dealing here with a mass of source material, arranged in partially arbitrary fashion, and not thoroughly digested. Mr. Saba himself states that he has tried merely to assemble in abundance food materials for future cooks to work with. One of the high values of the work is just its measure of success in making available, beyond possibility of loss now, to all the future these important sources of church history—some little more than scraps of paper—which have come into the compiler's hands during the quarter century of his ministry. These source materials include a wealth of photographs, of historic value rather than artistic worth.

Next let us suggest that in this work we see church history written from a Japanese viewpoint; in a sense Japanese church history grown up. The compiler is able to look at the missionary enterprise comparatively objectively—the Church as he knows and has experienced it has not been a "mission" church, the school not a "mission school". In evaluating the character and service of missionaries, writings of Japanese Christians who knew them well are used. The lists of authorities given after each chapter include very few books and papers by other than Japanese authors. Some translations are used, but the main body of the work is Japanese material. It was time, no doubt, that someone should gather together just this type of material for illuminating the story of the church in Japan, and Mr. Saba has rendered an opportune service toward meeting this

need.

Aside from the main trend of the book, there is a large amount of minor biographical and other material, some even in the frequent parenthetical notes, which is well worth preserving. Much of this is documented, not confined to the author's knowledge or opinion. There is the statement that Uemura did not like the uncomplimentary honorific *gusai*, and never applied it to his wife. So fond was he of brevity and simplicity that a lifelong friend arrived at the place of his wedding ceremony to find the proceedings over. When the young student came to tell Dr. Brown of his decision to enter the ministry after a night of reading "The Whole Duty of Man", discovered in a secondhand book shop, that missionary was on his veranda reading a paper and smoking his morning cigar—though certainly the majority of Japanese churches have traditions opposed to the use of tobacco. One contributing element to the division of a church in Tokyo was the controversy over whether certain Chinese characters should be pronounced "Iesu" or "Yaso". A son of Arinori Mori made his home for many years with Dr. and Mrs. Frank Muller, and later became pastor of the Nakashibuya Church. Dr. Uemura was recognised as the foremost authority on Browning in Japan, and refused invitations to lecture in Tokyo universities even a few hours a week on literature, despite his love for it, lest it interfere with his evangelism—all evangelist at heart. A bronze bust given him on the 30th anniversary of his ministry was indeed accepted, but stored away in a closet of the Fujimicho Church building, out of sight, and lost at the time of the great earthquake. Criticism by the great Emperor Meiji of the draft of a textbook on history on the ground that it was educationally a mistake to use only chapter titles that tended to glorify war led to a revision stressing other features of Japanese history as well. Items like these make Mr. Saba's work of abounding human interest.

Perhaps there is no greater present value of the work than the light it casts upon the life and the problems with their proper solutions of the whole protestant church in Japan to-day. Let us take heart. It is a good time to look back into history and realize

that the pioneers in Christian worship and living in this land at one time or another met precisely and all the problems that vex and challenge the churches now. History like this brings its counsel to those who will read and ponder.

There is the evidence that the life of the church is not an isolated thing. Uemura was pastor of a single church in a single denomination, but his life reached out in all directions as a dynamic influence. History is recorded here from the standpoint of the church, to be sure. But the author, when this was mentioned, added that practically all the great movements and the great personalities of the Meiji era had direct connections with the Christian faith and its influence. Christianity has not existed here in a vacuum. Thank God, too, that the Christian church in Japan produces personalities that keep it from becoming merely an encysted, self-contained, minority group.

One is privileged to come into contact with the sincere, devoted Christian personality of Masahisa Uemura. It is expressly stated that men, even his friends, never spoke of his countenance as Christ-like ; but one cannot read these books without being sure that loyalty to Christ dominated his thinking and his life.

The accounts given of the family life of Masahisa Uemura, including various griefs he had to bear, reveal how deeply grounded were his emotions, and how much he counted upon his home and his nearest loved ones for strength and fellowship. We are told that he told his students that he longed for the background of successive generations of Christian homes for the church in Japan. His own children, in going out to build Christian homes, continue his work.

Mr. Saba mentions a byproduct which he had not anticipated. Men are writing to him that the work is to them a source of spiritual uplift. He himself had feared that his church would suffer because he has been taking from it so much time for the labors of authorship. But he finds that working on this history has refreshed his spiritual life so generously that the overflow is blessing his church as well. This promises, then, to be a history contributing to spiritual revival in the church in Japan.

With the values thus suggested may be compared the following appraisals of Japanese Christian leaders :

Dr. Y. Abe of Aoyama Gakuin: "A picture of the history of the whole Protestant Church in Japan."

Dr. T. Yamamoto of Waseda: "A guide for the coming age."

Yamamuro: "A deeply interesting effort to depict the times through the personality of its leading Christian."

Kagawa : "Japan's Acts of the Apostles."

In conclusion, one does not feel that the story should end with the publication of the five volumes. Surely the source material should be kept together and given a permanent home. And surely they should be constantly added to from every available source, so that the church in Japan may have an authentic, comprehensive collection of the documents concerned with its origin. The effort to attain this end should begin soon, as priceless documents may still be available, but soon be lost. There is also a part, as Mr. Saba suggests, which mission boards may have in such an enterprise. If too precious to be sent to Japan themselves, let copies be made, or photographs, of books and articles pertinent to the beginnings and the history of the Christian movement here. The presence of such additional source materials here will help to equip some future church historian to write an even more authoritative history of the churches of Christ in Japan, and thus render an unprecedented service to the cause of Christ throughout the world.

Are Nursery Schools Needed in Japan?

LOIS A. LEHMAN

Studies of community needs, the testimony of those who are actually engaged in Christian nursery school work, and the vital principles of the world-wide nursery school movement, all answer in the affirmative that nursery schools *are* needed in Japan, as the following will testify.

A study of community needs was made recently by students of the Toyo Eiwa Teacher Training School. Two of these teachers in training, who helped in a Sunday-school in Nippori, made an investigation of how their pupils (pre-school children) spent their time between Sundays; one gave her attention to the kinds of play and collected toys used in this slum neighborhood, and the other was interested in the children's use of money. The latter student discovered that the Nippori children have in their possession more ready cash and know the value of the different coins even better than the children of the same age in Azabu where the parents are well-to-do; she found that the reason the Nippori children have so much money is because they are expected to buy a meal or two or even the whole day's food on the street. As there is no guidance the children patronize the hundreds of carts which pass where the children are the most plentiful and which attract them with wares of cheap highly colored sweet cakes that are more harmful than nutritious as their weak bodies prove. What money is not given to the cake-men is given to story tellers, who roam in great numbers in the crowded streets, each with his specialty. The children's ears are attuned to the clapping of the two musical sticks of wood which announce that the story hour is ready to begin and for a penny apiece will hear stories and see pictures related to thrills and

horrors that soon rob them of the joys of innocent childhood. The findings of the student who investigated play are likewise disturbing ; she found that even toddlers followed after gangs, often being carried on the backs of older brothers and sisters, who play games that tend to teach quarreling, cheating, fighting, making fires, and those that are known to lead to sex perversion. The evidence of these studies is quite convincing that such a street school, directed only by children and those who wish to take the children's money, is the true source of physical, mental and social ills of later life, if they survive the perils of childhood. The Training School students who heard, as well as those who made the reports, were awakened to the fact that what work is carried on for these pre-school children on Sunday — (and they always begin by at least cleaning noses and washing hands, before the Bible story and handwork) — barely touches the fundamental problems and every-day needs of the Nippori children.

What was found true in Nippori no doubt may be equally true in many other districts in Tokyo and elsewhere — not necessarily in the poorest districts. But in other slum neighborhoods of Tokyo, nursery schools have come to ameliorate the appalling conditions of young children, and indeed, they are fortunate who happen to live near such places as the *Kikugawa Nursery School* in Honjo, the *Aikeigakuen* in Adachi Ward, the *Kanegafuchi Aijikyokwai* in Mukojima, and the *Aiseikwan* in Kameido.

Miss Anne Powlas of the Kikugawa Nursery School worked for many years before she at last was able to realize her dream of starting a nursery school. In her own words she says:—"When I was in Columbia University in 1917-1919 nursery schools were just beginning there. The educational value and the needs of a little child were talked everywhere. The number of adult habits started in these first years are many ! The nursery school seemed just the thing for a child, where every opportunity is given in a child-like way to form the proper habits of life without strain, and where there is proper equipment. Well, I came to Japan filled with this idea and kept hoping to start a real nursery school. . . .

I went home again in 1923 when nursery schools were in full swing. I asked over and over in my talks for help to start a nursery school. Then after my return I wrote these desires home from time to time. Mrs. Cronk, a wonderful teacher of mine, a leader in the church, was working on this project with the (Lutheran) children's societies at the time of her death, (I being the children's missionary.) The church then took it up and made the kindergarten and nursery school a memorial in Japan for Mrs. Cronk, who always said, 'A child is your second chance'." In 1931, the present plant was begun in Honjo, which provides for a nursery for babies from one to eighteen months, a nursery school for toddlers from eighteen months to four years old, and a kindergarten for children from four years to school age. The children in the nursery school from the better homes pay three *yen* a month; this helps to pay expenses of caring for the poor children and the class lines are broken down by this mixing. Miss Powlas concludes: — "Recognizing the value of childhood and parent education this nursery school is meeting a real need."

The founder and present director of the Aikeigakuen Social Settlement, Miss Mildred Paine, (Methodist) gives us the following brief story:—"The Aikeigakuen Nursery School opened February 2nd, 1931, and has been developing ever since. There are about one hundred applicants waiting admission. Only walking children who can attend for at least one full year before the fourth birthday are admitted. Also admission is granted only to those whose parents pledge attendance at parents' meetings. Tuition is ¥1.20 per month except for those whose families are so poor as to be helped through the Relief Department. Children are admitted at 8.30 A.M. and dismissed at 4 P. M., five days each week. Besides this they come Sundays from 9-12 M. Each brings his own cooked rice. Vegetables, *etc.*, as well as afternoon refreshments, are provided by the school. Two teachers, one nurse, and one doctor are on the staff, and one girl to help in cooking and one woman for cleaning. The educational objective is to provide conditions under which personality can develop. Self-reliance on the part of the child is emphasized



Time to clean up at the Aiseikwan Nursery School



Every one sleeps when it's nap time at the Aiseikwan Nursery School;
"and they sleep better at night, too" say the parents.



It's fun to have baths in the Aiselkwan Nursery School



Story hour at the Aiselkwan Nursery School where stories are suitable for happy children

in building the plan of the program. Children who go from nursery school to kindergarten have better health habits, and advanced social attitudes as contrasted with children who enter kindergarten directly from home. The nursery school is definitely an educational center for parents. In a slum section it offers opportunity for self advancement to mothers, as well as setting them free for piece work a few hours of the day. We believe a true nursery school does not in any sense displace the mother or lighten her responsibility. Rather it helps her to become a more able and efficient mother with a keener understanding of her own significant responsibility to her child." Miss Paine's story ends here but the "half has not been told."

Another outstanding nursery school is the Kanegafuchi Aijikyokwai, which began as a day nursery in 1924 affiliated with a kindergarten already established. Miss Gertrude Kuecklich (Evangelical) has developed the work in this center along unique lines. The kindergarten and day nursery now have completely adopted nursery school methods for all their eighty children. The ages being from two to seven years, the work is housed in two buildings, equipped with the same facilities for eating, sleeping, and developing desirable habits, for the needs of the various age levels. Miss Kuecklich found that she needed still earlier contact with parents and children to prevent undesirable outcomes in health and character, and therefore this spring she started a school for mothers, which has a present enrollment of fifteen; as many as seventy come for personal consultation and meetings. She is encouraging the mothers to enroll before their babies are born. Besides this she has also begun the work of daily caring for twenty-five babies of working women. A milk cooperative under the auspices of the Home Department of the Government has been formed recently; two men of the church make their living distributing the milk in the neighborhood and to the children of all departments. "The emphasis in all the work is not on the word 'school' but 'home'," says Miss Kuecklich, and therefore the name "Nursery School" is not used.

The Aiseikwan Nursery School is one of the newest ; it began in

November 1935 under the leadership of Miss Annie Allen, Director of the Social Settlement, in cooperation with the Toyo Eiwa Training School with Miss Yoshiko Kunugi, who has specialized abroad, as head teacher. The purpose of this project is two-fold; to serve the needy children in the community and to provide a practise place for teachers in training. The combination of these two centers under the United Church of Canada is found to be of mutual benefit. The plan and set-up has been worked out for about thirty children between two and four years of age with a thorough and intensive two-year program of habit training and the cultivating of wholesome Christian attitudes, after which the children are encouraged to enter the Aiseikwan Kindergarten. Sunday-schools and clubs also provide opportunity for keeping in touch with the children throughout childhood and into adult life. A clinic is held once a week, with a doctor from St. Luke's Hospital in charge. Miss Kunugi has a fund of stories to illustrate the worthwhileness of even the three years' existence of the school. One of these tells of the remedial work that was done to reconcile five families who were involved in a feud, resulting mainly from the children's quarrels. Each family wanted to put a child into the nursery school; private interviews were arranged with the teacher to influence her not to admit the other "naughty" ones. However, the teacher accepted all five children, helping them to make adjustments. By the end of the year the mothers were not only friendly but had begun to co-operate in taking turns to escort all children to and from school. It is difficult to estimate to what extent this nursery school has helped the community and the other departments as well as initiating future teachers to the secrets of child-management.

We find in Tokyo and many places throughout Japan hundreds of day nurseries, some that are nothing more nor less than "parking places", with little attention given to health and education, which may be considered of more negative than positive influence, but on the other hand there are many that might be mentioned—especially under Christian auspices—that are doing praise-worthy work and are meeting imperative needs. However, a day nursery is known

the world over as an institution to serve the poor and a nursery school is of benefit for the poor and rich alike; and many a rich child is in dire need of what the nursery school of high standards has to offer.

Lambuth Training School for Christian workers in Osaka has a nursery school for the children of middle and upper classes, which is connected with a kindergarten. This is a demonstration center where theories and practise are being efficiently amalgamated and radiated out to a wide circle of educated people. Also in Osaka City the Osaka *Mainichi* newspaper finances a nursery school for poor people and asks that Lambuth supply teachers and supervise the work, which is reported to be beneficial to all concerned.

Special classes or departments in kindergarten buildings are more and more being organized to care for toddlers in ways that are more suitable to their limited abilities and experiences. Mrs. Wm. Vories of Omi Hachiman, Miss Margaret Hester of Nara, (Episcopalian) and Miss Alice Findlay of Kagoshima, (Methodist) are among those who have worked out very interesting and successful plans.

Generally speaking, however, nursery schools so far have come to meet the needs of a small percentage of under-privileged people, who live in congested large cities. But work has been attempted and is being contemplated for smaller places and even for rural centers, which brings hope for the future.

Among the first nursery schools was the one started in Shizuoka in 1930 by the United Church of Canada. This was the making over of a day nursery, which was located in the orphanage, but neighborhood children were also invited. From the beginning it was affiliated with the Shizuhata Kindergarten. Miss Eleanor Jost, a supervisor there, writes, "I feel that the nursery school graduate adjusts more quickly in the kindergarten than the average child. No one visiting could doubt the value of a nursery school. Early in April the predominating impression is that it's a howling bedlam and one wonders what good can come out of it, but even by May, evidences of good habit formations can be seen and tears have largely given place to smiles. The children like the feeling of security

given them by each having a certain place for his own materials. Gargling and cleaning their teeth is to most of them a thrilling new experience and the formation of these habits coupled with the fact that they are enjoying a greatly improved diet results in almost perfect teeth — and how rare that is for little children in Japan! Meal time is frequently a problem but the rapidity with which table manners improve and food likes and dislikes disappear would of itself almost seem to make nursery schools worth-while. Medical attention is given each child once a month besides the regular morning inspection. One day the doctor felt that a new three year old boy had a suspicious looking eye. He advised taking the child to a specialist but the father thinking it a lot of modern nonsense brought the child as usual next morning. When Mrs. Endo, the teacher, made enquiry, he laughed and replied, 'Why should I take him to a doctor when he is not sick?' However, she urged so earnestly that he took the child at once. The doctor found a peculiar disease and operated immediately. An anxious week or two followed but the child now has perfect eyesight and the school and home perfect cooperation. Through the mothers' meetings and visiting which often means in the fields, much practical help is given. And the teachers do not forget that these people are spiritually hungry, too. Every spring a training school for seasonal day nurseries is held. This is in order to help the parents when they are busy in the rice fields. Over fifty young women took the course this spring." It is interesting to note that this training school began after the nursery school had attracted the attention of the government authorities to its value.

So far only the work started largely by women missionaries has been reported; it is gratifying to know that there are also enthusiasts among men evangelists. Rev. Weyman C. Huckabee began a nursery school in Fukushima Cho, Hiroshima, in 1934, for the needy children of the Eta village of 5000 people. In preparation for this work Mr. Huckabee (Southern Methodist) has made intensive studies in the Department of Health, Yale University. He found advantages and disadvantages in starting this project in an unexplored field.

The first two weeks passed with only a nurse present; word had spread that "the Christians wanted to cut the livers out of the babies." The people had to be led to realize that their children needed this type of care! Now after four years of successful results many more children would hasten to come to-morrow if the doors were thrown open, but the number is limited to twenty-six; seven are under one year of age and nineteen between two and four. A kindergarten is to be commenced this summer for children who come through the nursery school only. All the work is concentrated on twenty-five families, whose older children come to Sunday School. The advantages in this pioneer task were the opportunities to select from the beginning highly trained and experienced workers with Christian ideals, in order to build on lasting foundations. Mrs. Kawagoe, the supervisor of the center, is a graduate of St. Luke's Training School for Nurses and of a post graduate course in the Public Health Department, after which she was the recipient of a Rockefeller Scholarship to study in America. Other personnel is:—a practical nurse, Negoro San, who cares for the children and goes visiting in the homes, making from 75 to 100 visits a month, besides holding a clinic once or twice a week for school children; a kindergarten teacher, Kamada San, trained in Lambuth, with five years' experience, who has charge of the educational activities; there will be two assistants from summer, one of whom will be the nursery school teacher and the other a kindergarten teacher; a woman to clean, who is chosen from among the mothers, who take turns every six months in order to become acquainted with the daily procedure; a cook, who receives the menu a week in advance from Mrs. Kawagoe. Each morning at seven o'clock, the children are brought to the entrance by the mothers, who are not allowed to enter farther, and are examined thoroughly by Mrs. Kawagoe; they are stripped of their clothes and receive the fresh clean ones provided for the day after a daily bath and a second inspection by Negoro San in another room. Kamada San then receives the children of from one to four years and spends the rest of the day until five o'clock with them in a well balanced program of play, rest, toileting, eating and

sleeping and other educational activities. Control of the children's food has been extended to the hours at home. The story is told of one child who always had seven *sen* a day for muddy bean cakes, the eating of which almost cost his life. The teacher proposed that the child start a bank account with this seven *sen*, which was so successful that other children's cake money was also put into bank accounts; this now amounts to hundreds of *yen* and the idea has spread to older brothers and sisters. Regular meetings are held for both mothers and fathers for educational purposes with special emphasis on the reason why Christians are trying to make their children well and happy. A pre-natal clinic has been started with the idea of keeping in touch from the beginning of life. Avenues of Christian service have been opened for other mission and church centers to help in the work:—the Hiroshima Methodist Girls' High School makes clothes, the four church kindergartens contribute old clothes to be made over and sold, and Lambuth and Kwansei Gakuin send undergraduates in the summer time for practical experience. Moreover, help is given by many influential persons here and abroad who are making this work financially possible. Plans are now being made to start a similar center with the aid of the Davison Fund of the Rockefeller Foundation and also from Japanese sources. Mr. Huckabee says, "I feel that perhaps from the point of view of health the pre-school children are Japan's most greatly neglected population. The term 'public health' has come to mean in America preventive medicine. As long as doctors say they have nothing to suggest to the well and need not be consulted until some one gets sick, poor health conditions will prevail in Japan. In many places the church could be the first to make the start. I don't believe the inactivity of the church in the presence of great health problems can be squared with Jesus' life and his teachings. How many of us have held a T. B. clinic in our Church or encouraged examinations or treatments of this disease among the children or adults in Japan where there are said to be more T. B. patients than in any other country in the world? The nursery school and kindergarten offer a great opportunity for this service.

From the point of view of the work of a Christian missionary it is obvious that when we reach the child the barrier is removed for us to touch the family as a whole. For sixteen years our mission carried on an ordinary evangelistic program in our center in Hiroshima. When a special program with children that was practical and constructive was begun the prejudice and opposition disappeared. When the people understand our sincere interest in their great human needs, they will want the Christ."

Other Southern Methodist missionaries who have begun or are planning to begin nursery schools in connection with churches are Rev. I. L. Shaver of Matsuyama, Rev. J. D. Stott of Uwajima and Rev. Sam Hilburn in Amagasaki.

It is interesting to note that as the beginning of nursery schools in Japan was for the under-privileged children, this is likewise true of the origin of the nursery school movement in England, where it began in 1908 under the leadership of Misses Rachel and Margaret McMillan, to care for children of poor parents. But when the nursery school idea came to America in 1919 it was to serve the children of the intellectual classes in teachers' colleges and universities. The impetus was for child study and research in anthropology, psychology, and home economics. Therefore the American nursery schools now contribute facts of child development and better understanding of the fundamental needs of the young child. When the financial crisis struck the States the set-up and methods of the nursery school were found to be just what was desperately needed to provide adequate care for children of destitute families and to give employment to unemployed teachers, nurses, doctors, dietitians, and day laborers. The nursery school had the machinery that could be used for quick action in relieving those suffering from physical needs and mental anxieties. Emergency nursery schools were authorized in October 1933, under the works' division which constituted the sixth emergency educational program. Precautions were taken to safeguard what with research and experience had been proved valuable for the general welfare of mankind by establishing training centers in the leading teacher training institutions. Now it is said that the

work once begun for relief measures will never stop even after the "emergency" relief is no longer needed; it has already proved what the nursery school does for the child. The kindergarten has been found to be too late; already too much has happened to the child. As the result of the "emergency" movement the whole system of day nurseries in America has been practically replaced by the higher type of nursery school methods.

Then what is a nursery school? In a few words it may be summed up as follows: "It's a constructive WAY OF LIFE, especially fitted to the needs of pre-kindergarten children, with emphasis on a program for the prevention of disease and for promoting an integrated development of the whole child; all of which is in close cooperation with the parents and based on what is known of the laws of learning and the facts of child development." These principles are universal but the methods are elastic to allow for adjustment and adaptation to the customs and needs of any country. The few Japanese nursery schools have already become an integral part of the life of the people in their localities, adhering to the best in customs and thought life of the community. What better way is there to bring the "abundant life" to God's children than through Christian nursery schools under trained leadership?

The Religious Program of a Christian University

C. J. L. BATES

I am afraid that I am going to make a bad start, because I am not very enthusiastic about the word "program"; and I wonder just how far we are justified in using the word "Christian" about our schools.

The word "program" has been overworked, and too much has been expected of what it is intended to connote. Too much time has been spent in drafting and redrafting programs without giving sufficient consideration to the motivation and vitalization of our programs. Too often we take it for granted that the life is there, and that all that is required is to make a three or four or five years' plan, draft a program, establish a system and perfect an organization, and expect that to do the work. I wish to begin this article by challenging this assumption. The Kingdom of God cometh not by programs and organizations. It is noteworthy how little attention our Lord Jesus Christ paid to "programs", "systems" and "organizations". He did form a group of twelve to whom he entrusted the fate of his divine mission, but so inchoate did he leave his church that the argument as to whether it should be episcopal, presbyterian, or congregational is not yet settled.

But Jesus was supremely interested in the life, the new life, the more abundant life that he came to give to the world. And the transmission of life, thought life, moral life, spiritual life, the new life in Christ is the real business of our Christian schools.

Our Task

"Rethinking Missions" has done us some harm, or perhaps I should say has caused us some inconvenience, which may even yet

redound to our good, but it has at any rate, stated our educational task in an interesting and challenging way. "Education has three tasks," it says; "It must inform. It must prepare for the business of living. It must find the springs of personality and release them." And it goes on to say, "Secular education in the west has been inclined to count its work done with the first two of these. Education as conducted by Missions has never forgotten the third." That is a very great tribute to our mission educational work and I hereby tender my sincere thanks.

We are confronted with a new danger to-day; that is the danger of ignoring personality, of stifling the foundations of personal life, of putting the lid on all initiative and spontaneity, and suppressing all tendency to think and feel and act for oneself. When I graduated from Queen's University thirty-seven years ago, the now venerable Prof. John Watson (not John B.) said to me, "I do not ask my students to accept my opinions or to think as I do, but I do desire them to learn to think." Our danger and difficulty to-day is that people are not encouraged to think, but to obey, to follow, and to conform to type; and this is a world-wide tendency.

Necessity of Standards

There are reasons for this fear on the part of responsible authorities. In this revolutionary period of human history we are thrown violently from one extreme of thought to the other and colorless compromise is abhorred. The activity of the communistic revolution has given rise to the political reaction known as National Socialism in various forms. And the youth of to-day needs to be wisely guided both in clarity of thought and in the control of emotion. It is of supreme importance that our students be given some adequate standards upon which to ground their faith and establish their goings.

The theory of relativity applied to morals is disastrous. We need some definite unchanging standards, not many, but some great principles, some hitching post in this drifting world of changing *mores*.

Nationalism and Christianity

We have reason to be grateful that in Japan we have such standards in the Imperial Rescript on Education and the Christian Bible. It is not an opportunist acquiescence that leads me to say so, but a reasoned conviction that in those two great documents we have standards of life and conduct that are not only compatible, but complementary in the circumstances within which it is our necessity and privilege to work. There is no antagonism between the teaching of the Rescript and the ethical teaching of the Bible. And the first requisite in Christian educational work in Japan to-day is to instruct our students in these two national and universal authorities.

It is of the greatest importance that we clarify our position. Too often Christians are supposed to be indifferent to the great principles of loyalty and patriotism. That is a very unfortunate misunderstanding. There are no truer patriots in any country than the Christians. The influence of Christianity has always been to purify, clarify and intensify the patriotism of any people who have accepted its message. I am sure that that is the lesson of history.

At the same time Christianity presents its followers with a world-wide vision which has seen that "God hath made of one all nations of men to dwell on all the face of the earth and hath determined the times before appointed and the bounds of their habitation that they should seek God."

It is our great privilege and duty to reconcile the concepts of nationalism and internationalism, not by denying either but by affirming both, just as the family principle and the national spirit have already been harmonized in Japanese thought and practice. I believe that Christianity can make not only better men; but more truly loyal Japanese subjects and patriotic Japanese citizens. If I did not so believe I would not have the right to continue in educational work in Japan another day.

Chapel Attendance

With reference to this principle as stated above there has never been any question in Kwansei Gakuin, nor indeed in our Christian

schools in general. That is the first essential element in our religious program. Having made that clear, the next step is the presentation to the students of the Christian message. In Kwansei Gakuin that is done through class room Bible study and daily chapel. Every graduate of Kwansei Gakuin has taken courses of Bible study for from two to five years for one or two hours a week; and has attended chapel. In the middle school and university junior college regular daily attendance is required. In the other college departments daily attendance is required of first year students. In the university departments the attendance is voluntary.

About two thousand students are in daily chapel attendance in Kwansei Gakuin. This is of inestimable value I believe. The success and value of required chapel attendance is unquestioned in the middle school I am convinced. If the principal and teachers realize their opportunity and are themselves faithful, thoughtful, and prayerful in their attitude, and the chapel is made bright by a good leader of song, the daily chapel becomes a means of inspiration that will last a lifetime.

To put a new song into the mouths and hearts of a thousand teenage boys, to familiarize them with the New Testament, to instruct them in the Lord's Prayer, and to teach them to come apart from the ordinary affairs of life and wait quietly before God every day are great achievements. Required attendance must be relaxed however as students grow older, but may be and is being required with first year college students.

Bible Study

Chapel attendance must be supplemented by instruction in the class room where there is more time to teach the fundamental ideas of the Christian faith. If this could only be done well what a wonderful work it would be ! The difficulty is in getting a co-ordinated system of Bible instruction. We need more team-play at this point, and in private schools that is hard to get in all subjects.

The Bible should be taught with great reverence as the Word of God. Its universal message should be stressed and its moral value

in personal experience should be emphasized. It is important that we should re-discover the divine, eternal, universal significance of the Christian gospel. For advanced students in religion and theology the more technical study of Biblical history, origins and background are no doubt necessary, but for ordinary middle school and college students a knowledge of the vitalizing message of the New Testament is the first essential it seems to me. One might think that that would be *cela va sans dire*, but the habit of logical and chronological method is so fixed on teachers in general that many of them find it very difficult to substitute the psychological for the historical method; and to begin where the students are, instead of at the logical starting point of the subject.

For students in general it is not necessary to teach the Bible as one would do a course in history or science, but it is much more effective to teach it as great literature and authoritative ethics, as the written revelation of the word of God to man.

We should teach our students where and how to find the vital message in the Bible, the bread of life that will feed their hungry souls, that will remove their fears, awaken their faith, and stimulate them to high endeavour.

Curricular Studies in Religion

Within the curricula of the different departments other than the Theological are included the following courses. The Theological School naturally has complete courses of training for the Christian ministry. Otherwise the courses are as follows :—

1. *University College* (Elective)

	Unit
Outline of Religion	1
Special lecture on Religion	2
Seminar on Religion	1
History of Religion	1
Philosophy of Religion	1
Psychology of Religion	1
New Testament Theology	2
Old Testament Theology	2
Christian Ethics	1

2. *Preparatory College (Junior College)* (Required)

	Yrs.	Hrs. per Wk.	per Class
Bible & Outline of Christianity	I.		2
Bible & Outline of Christianity	II.		2
3. <i>Literary College</i> (Required)			
Bible	I.		2
Bible	II.		1
Bible	III.		1
4. <i>Higher Commercial School</i> (Required)			
Morals with lectures on			
National Morality & Holy Scriptures	I.		2
" " " " " "	II.		1
" " " " " "	III.		2
5. <i>Middle School</i> (Required)			
Bible	I.		1
Bible	II.		1
Bible	III.		1
Bible	IV.		1
Bible	V.		0

Effectiveness in Religious Work.

The key to religious work however is the quality of moral and religious life that is lived by the Christian teachers and students, and their witness in example and word, lived and spoken.

I believe that our Christian schools ought to be regarded as centers of evangelism, and that with the utmost tact and wisdom, but with the most fervent devotion, we should put forth every endeavour to lead our students and teachers to definite and avowed allegiance to Jesus Christ, based on a conscious experience of the reinforcement of moral and spiritual power that comes through faith in Christ and acceptance of Him as Master and Lord.

The first essential is that the Christian teachers should have a contagious religious experience. They should be "God's Merry Men," living radiant, victorious lives shedding forth the warmth of personal friendship for the students. It is not by lecturing, but

by loving, that people are won for Christ. Many years ago I heard Mr. Yoshida of the Omi Brotherhood say of Dr. Vories "He caught me by his love." I have never forgotten that sentence. There is much truth in the saying that "Religion is caught, not taught" and also that "You can never give any one the measles if you haven't got them yourself."

I was greatly challenged recently by reading these words in Shoemaker's "National Awakening." "To me the greatest of all sins is spiritual ineffectiveness." That I realize to be my own sin, and to be made spiritually effective in leading men and women to Christ and bringing them under the influence of his Spirit so that their lives may be fully changed is my hope and prayer.

I realize however that there is a price to pay for spiritual effectiveness. That price was wonderfully well stated in a letter written by a student in Yenching University to a student in Kwansei Gakuin in these words " (1) to discipline myself strictly for further use; (2) to live a completely and absolutely God-controlled life; (3) to pray for both of our nations, and (4) to do life-changing work."

If we Christian teachers will adopt and consistently practice those rules in our daily living we shall be changed from spiritual ineffectiveness to spiritual effectiveness and shall see results accordingly.

Personal Work

Personal work must be the fundamental item in our religious program; personal contact, personal challenge, personal witness, and personal surrender. Let us not be satisfied with chapel talks or Bible classes only, but by all means let us come to grips with individuals. I am finding that the students and younger teachers open up wonderfully, when we are alone together. Let us not hesitate to talk religion to our students, not theology, but vital saving religious life and power, that will help them to meet and overcome the temptations that beset young men, which I find to be in the areas of honesty, purity, and appetite. It is alarming the extent to which cheating on examinations prevails among students of middle school and the extent to which drinking is increasing among college students.

Last September one of our college students went to the middle school principal and told him that on his final examinations he had cheated and thereby made a higher mark, and so was able to enter the college without further examination. And he asked the principal to take whatever steps he thought necessary. The principal was deeply moved and made that young man's confession the subject of a chapel talk and appeal to one thousand boys. There is no doubt that the witness of that young man was one of the effective influences in preparing the way for the response of some two hundred middle school boys in the special meetings later. It is wonderful what spiritual power there is in confession and restitution.

Higher ideals of moral living and spiritual power to realize those ideals are the great need of the young men of to-day.

And it is gratifying how great is the response ! In October and November of last year we had the most successful meetings that I have seen in Kwansei Gakuin. Under the leadership of Rev. Seimatsu Kimura hundreds of students of both middle school and college responded to his appeal to give their lives to Christ and over eighty of them have since received baptism. Two more college men, one now graduating, are to be baptized soon. It is beyond our expectation that at this time of absorption in national affairs there should be so ready a response to the Christian gospel.

Extra-curricular Religious Work

One of the most effective evangelistic agencies in the school is the religious department of the Students' Union which is entirely in the students' hands and under their control. Through the activity of this department voluntary Bible classes are formed for which Japanese or missionary teachers are found. During this past year there have been many such classes among our college students.

All of this extra-curricular religious work is under the supervision of the Chaplain, who is also pastor of the Kwansei Gakuin Church and a regular ordained minister of the Japan Methodist Church. The church in our midst is, I believe, the most important organization for our religious life and work. There are 291 members of the

church and an average Sunday morning attendance of 150.

We live in the midst of trying times but the Christian church has met trying times before. If we are able to demonstrate that we are able to outlive, outlaugh and outlove all the vicissitudes of life we shall win through. I think that probably the student in Yenching has given us the outline of the most effective religious program that we can draw up :—

1. “to discipline myself strictly for further use,”
2. “to live a completely and absolutely God-controlled life,”
3. “and to do life-changing work.”

If we do these things and address ourselves intelligently to our task as educators the rest will follow and great will be the results.

The Religious Program of a School for Girls

HELEN M. PALMER

Most of the thought of the following somewhat random article originated with the principal of the Christian girls' school in which the writer has been located for the past sixteen years. It is presented with his hearty approval and sympathy. It is not a consciously worked out statement of principles and program as made by the principal at any one time. Its contents are gleaned from my observations and memories of speeches and discussions over a period of more than ten years, reinforced by the habit of the missionary teachers' household of discussing important speeches, and my personal one of writing down portions of the resulting composite, informal translations that have seemed worthwhile.

We are far too conscious of our shortcomings to want to present our high percentage of baptisms as in any way showing the superiority of our methods over those of other schools. But statistics seem to prove them to be adapted to our external circumstances, and within these to produce encouraging results. Our total enrollment is approximately 1000. Parents in our city rarely oppose baptism in the school church. Non-Christian families would be more likely to oppose the unchaperoned attendance of their daughters at an outside church for social rather than religious reasons. Of the total of the 171 baptisms for the 1937-38 school year, 159 were in the school church, 12 in outside churches. Of 180 graduates in 1938, 119 were baptized Christians.

Our school church is an organized evangelistic center of one of the larger denominations. In spite of the recognized deficiencies of a school church, and its unsuitability for the permanent membership of an adult Christian, it does present a more natural and con-

genial Christian fellowship to girls from non-Christian homes than does an outside church to which she must go as a stranger.

Christian fellowship is becoming an overworked word but I can think of no better to express what we regard as the foundation of the degree of success that the school has had in securing definite commitments for Christ. In all my years in it I have never heard anyone remark or imply, "This girl is my convert."

The school is Christian, all the teachers are Christians, and the pupils are regarded as having shown by their entrance a degree of interest in Christianity which makes it possible to consider them as Christians in embryo and their development into full fledged ones as the natural and normal function of Christian education. We have some religious meetings at which attendance is voluntary but very few for Christians only, nor any organization limited to Christian students—except the membership in the school church, the services of which all students attend. In talking about this recently to a group of girls who had expressed their desire for baptism, the principal said something like this: "But don't think that there isn't a big difference between being a Christian and not being one. In its simplest terms the difference is this; before you become a Christian you are living primarily for yourself, the moment you accept Christ you begin living primarily for God and His Kingdom. Of course at the time of your baptism you don't know all that you will need to know later about what it means to live for God, but you have faced your life in a different direction from what it was before and your baptism will be the sign of this. You know that all of your teachers are Christians, that they are all interested in having you become Christians, but don't think that you will be 'getting on the good side of them' in doing so. If anything they will be more critical of you than before, for in accepting Christ you are accepting higher standards for yourself, and your loyalty to Christ demands that you live up to them."

The printed statement accompanying all application blanks given out from the school contains the usual statement to the effect that it endeavors to provide regular secondary education for girls based

on Christian principles and to develop character useful both to the home and to society. I remember a particularly good explanation of this made by the principal a few years ago at an opening session of the school with the parents of new pupils in attendance. "This is a Christian school. That does not mean that we will try to compel your daughters to become Christians for it is in the very nature of Christianity that its essential spirit can not be forced upon any one. But in coming to this school your daughters have chosen, or you have chosen for them, that they be educated in a Christian atmosphere. We shall certainly expose them to Christianity quite thoroughly and it is our deepest desire that it will take. Morning chapel, two hours a week of Bible study, and various occasional Christian services are a part of the regular program of the school and attendance upon them is expected of all those who choose to attend the school, just as attendance upon any other part of the curriculum is expected, for it is our earnest conviction that these things are the best that we have to offer."

In a recent talk to the directors and faculty of the school the principal said, "Education based on Christian principles should mean something more than secular education plus Christian education, it should mean that the entire educational process should be conducted in a Christian atmosphere. This is a counsel of perfection of which we often fall short but it is important that we keep it clearly before us as our ideal. As one phase of this we like to think of the school as a high way on which persons of any nation, on which the highest or the lowest of any land may find a welcome, and may sense the brotherhood of man and the fatherhood of God. It is our desire that any pupil of this school should speak to the highest without fear or embarrassment, or to the humblest without haughtiness or superiority."

These ideals are frequently presented to the pupils and the missionary teachers are made to feel that the rather varied stream of guests that flows through their home has a real function in the life of the school. The idea does not always work out well of its own accord. Last autumn our guests included a missionary family un-

happily detained from returning to its home in China. The two little boys were frightened and angered by the admiring but inconsiderate curiosity of mobs of school girls who flocked about them whenever they ventured out during play hours. The difficulty was made more acute by the lack of a common language. One day I found the two children holding fort at the front door, faced by a large group of first-year girls, the two parties enthusiastically yelling back and forth, "Bad girls," "Bad boys," at the tops of their voices. The English language had been put to use as a means of international communication and exchange of opinion! In cooperation with the mother of the American children, we arranged for small groups of girls to come in to play under conditions that insured a good time all around, so I feel certain that two little boys went on to China feeling that in spite of every thing there are friendly people in Japan. The school girls still treasure snap shots and inquire about the children occasionally.

The principal brought out the same idea in talking to a meeting of the English department teachers this year; "It is not very important that every girl gets the fine points of English grammar and spelling, but it is important that every girl acquires world-mindedness. The English language may prove to be Japan's last bulwark against sliding into the abyss of narrow nationalism. Of course, world fellowship is one of the aims of the entire school, as a Christian institution, and we talk about it as a shining ideal, but practically few girls are likely to get it unless they do in their study of English—few Japanese, if any, have ever acquired "world-heartedness," as the Japanese expression puts it, without having learned to some degree English or some other foreign language. See to it that as many of your pupils as possible acquire it in your classes."

In making the welcoming address to a large audience attending a concert this winter, the principal said, "Through music we transcend barriers and the nations find mutual enjoyment in sharing and appreciating the music of the world. In our music department this sense of cooperation is made vivid by the fact that Japanese and

American teachers work together in it to interpret the music of many nations."

The sacred music concert held each year at Christmas time, just before the largest baptismal service of the year, is an important part of this beautiful season, the high point of the religious program of the year, and to many a girl her participation in it is deeply felt as an act of worship.

At a recent meeting of the garden club, a group of pupils and teachers who take care of the school greenhouse and garden, a teacher took time off from a practical discussion of the best way of watering plants to point out very briefly that in our care of the flowers we are but cooperating in our small way with the work of God; an old Japanese proverb says, "The man who loves flowers is not a bad man." Perhaps it is true that if in our appreciation of the flowers we can see the goodness of God, we can hope to have some of His goodness reflected in our own characters.

The writer has no direct contact with the teaching of science and mathematics and of other subjects in the curriculum, but she has heard the teachers of those subjects lead in prayer at morning chapel repeatedly, as has every pupil in school, and she knows that the spirit of religion is there whether or not it finds expression in words.

The girls themselves conduct class meetings of a religious nature and the weekly student body meeting is in part a religious service. There are also occasional prayer meetings either for certain classes or for the entire school, attendance upon which is purely voluntary.

Morning chapel is brief, beautiful and reverent; a prayer, a Bible reading, and a hymn, and pupils and teachers march out to their tasks of the day to the strains of music. A graduate once wrote back from a non-Christian higher school, "It seems so flat to begin a school day without chapel." I believe that few girls feel any hardship in the fact that this service is compulsory in the sense that it is expected of every girl in school though no particular penalty is attached to non-attendance.

There are no speeches at the daily chapel, but alternate Thursday

mornings services of the school church, about an hour in length, are held. Usually the principal but occasionally some other qualified teacher conducts this service. Attendance upon it is on the same basis as daily chapel in being simply taken for granted. Special meetings are arranged when outside speakers are available, sometimes local pastors, sometimes widely known men like Dr. Kagawa and Dr. Ebizawa, or translated speeches from English-speaking visitors. The inspiration which these bring is greatly appreciated but the school's efforts to secure definite commitments to Christ on the part of the girls is not made dependent upon them or even definitely linked up with them. The regular baptismal services conducted about three times a year are announced several weeks in advance and girls desiring baptism are asked to write their names on slips of paper and hand them to the class teachers. Written examination is made of all candidates for baptism; those seeming not ready for it or whose parents do not consent are asked to postpone baptism.

I think it will be readily seen from this account that the chief danger of our program is that of being, humanly speaking, "school-centric." In explaining church letters to the candidates for baptism this winter the principal said, "You must remember that in joining the church you are joining something much bigger than the school. When you are baptized your name is written on the roll of the school church. It is something like the registration of your birth as a Christian, but later whenever you want to become a member of a church somewhere else, you may have a letter from this church, and other churches all over Japan will receive you into their membership — not only that but churches in America and in China - yes, even in China there are churches that would receive you upon a letter from this church."

In addition to the Thursday services, Sunday morning services are conducted at the school voluntarily attended by about sixty girls in the neighborhood of the school. We have no statistics upon the number of girls attending outside churches but we know that some do attend churches of various denominations; unless the parents are

Christian these girls usually choose churches attended by favorite teachers. The teachers come from several denominations.

A recent talk on patriotism emphasized the duty of school girls to show their love and loyalty to their country in faithful and unselfish service in whatever tasks came their way, and ended by saying "but in all our love of country we should learn to have sympathy for other people in their love for their countries. Of course we love our country, our homes and our schools, but the more we love them the more we should understand the love that other people feel for their homes and their schools and their countries."

In connection with the "Spiritual Mobilization Movement" the girls went in a body to the Nintoku Tenno Memorial erected on the site of his palace a few minutes' walking distance from our campus. Before going they were told the lovely, familiar story of this spot. I well remember my own delight when as a young missionary I laboriously read it from the *Tokuho*n (reader) to find that I was so near the spot where it took place. Though near it is not on a street where I frequently pass, so I think that never yet have I passed that simple memorial without an involuntary mental tribute. This is the story. Nintoku Tenno became Emperor in a time of great distress and poverty. He decided to reside in an old palace in a bad state of disrepair. His first thought was to repair its leaky roofs as soon as possible; but one evening he stood on a hill-side looking down on the valley below. Although it was the time for the preparation of the evening meal he noticed that no smoke was coming from any of the houses. On asking why this was so, he was told that the people were so poor that they were eating only once a day. He remitted the taxes and postponed the repairs on his palace until smoke coming from the houses twice a day assured him that the people were no longer going to bed hungry.

The principal's talk continued, "We are glad to honor the memory of this great and kind ruler of our country. But when we do so it is not the same thing as the worship we give to God. The word we use means 'to pay a visit of respect'. Others speaking carelessly or knowing no other meaning of the word may use the one which

we use when we say 'worship God', but it is not the correct word and no one expects as to worship in the sense that we as Christians worship God, and God only. There is nothing in Christianity which opposes the expression of honor and gratitude toward all that is great and good in the past. In that sense we can deeply and sincerely give honor to the memory of Nintoku Tenno."

In closing I must try to express something that is perhaps not a matter of program, but certainly very vitally a part of the school's Christian atmosphere — the fellowship of our teachers' room — a big, bustling, casual room, and in and out of it go the teachers—Japanese, American, Japan-born American, and American-born Japanese — but of far greater importance than this — all Christian men and women working together at a task which they feel is a part of the building of God's Kingdom. Being human we sometimes step on each other's toes, we sometimes disagree and quarrel; being Christian we are learning to forgive and forget in the interests of our common purposes. We talk there of serious matters and chatter of frivolous ones, sometimes two languages being spoken with reasonable purity — more often an amazing mixture of the two — but through it all a warmth and friendliness in a world that has too little of these things. A Japanese girl, writing to her teacher in another school from a Christian college in America says, "In spite of all the feeling against Japan which I know of from the newspapers, never once have I been allowed to feel it personally on this campus." In our teachers' room, too, the 'antis' and the 'isms' are all right there in the newspapers on the big table in the center of the room, and they can not but influence our thinking to a degree—but what are they in comparison to a daily reality of work and play together in almost complete forgetfulness of national, racial and language differences ?

From this room we go forth to teach our pupils of God, the Heavenly Father, and of all the varied manifestations of His Mind which human knowledge endeavors to reflect, and from it we go to chapel to worship with each other and with our pupils.

The Condition of the Insane in Japan

ELIZABETH F. UPTON

In Japan there are 2 state hospitals for the insane, one in Tokyo, one in Okayama, and at large there are nearly 200,000 insane people, perhaps 150,000 of whom have dementia praecox, I have been told by an alienist. In this prefecture of Saitama there are about 200 violent cases, who are caged in their own houses by special police directions, and are visited once a month by a policeman to see that they are fed. Otherwise they have no supervision or special care. If the family is absolutely destitute, and owns no land or money, the dangerously insane are cared for free in the Moro Hospital, where there are now 33 patients, for whom the prefecture pays ¥30 a month apiece. Besides these there are nearly 2000 other insane, such as I will describe.

One of my friends told me of an aunt by marriage who became violently insane, and would chase her husband with a large knife. She had to be put into one of these cages made of big posts, in the centre of a small house, and many nights during the 10 years she was confined there, she kept the whole family awake by gnawing at the posts. Now the poor children live in constant fear that one of them may become like the mother, for they saw the disease in all its horrors. Another friend told me of a beloved sister who was also caged, but became so violent that the only way they knew of controlling her was to put a metal band around her waist, and chain her to the wall, so that they could pass food in to her. If she could have had hospital treatment, this would probably not have been necessary.

Not long ago, I went to visit one of my neighbours, whose daughter I knew to be insane, but whom I had never seen. Suddenly, as we

sat talking, from an inner room emerged the most tragic human being I had ever seen. Long hair in great matted locks hung round the pale emaciated face, one faded, grimy kimono, only kept on by one narrow string, left the upper part of the body exposed. The mother rushed toward this her daughter, whom the neighbours had told me had been a specially beautiful attractive girl. The poor thing screamed and struck her, and refused to go back into the other room. She pushed past her mother, ran to a corner where some food was kept, and after bolting it as would a hungry dog, ran back into the dark inner room. I could only think of the Gadarene demoniac. The old father and mother look tired and exhausted, and so sad. The fine young son, just back from military service, should marry and bring home his bride to help in the work of the farm. But who would come with such a horror in the house? The girl is not violent enough to be caged, and as they have some land, the prefecture will not give her free care, although she would probably get calm in a hospital. She may live for years.

The husband of a friend of mine who was a school teacher, had syphilis. Ten years or so ago, a baby girl was born. She grew up an idiot. Soon after her birth the father grew worse, the disease going to his brain. If he could have had treatment at that time, he might have been saved, but they had little money. At last he could not work at all and the mother had to give up her work to look after the idiot child and the insane husband. Their only income was the older daughter's slender salary and a small pension. When the husband died, I was told, the chest of drawers and paper doors were all in small pieces, so one can imagine the nights of fear that the family had been through.

A boy in a workman's family became insane. In order to keep him from running away, and also to be able to get away from him in his fits of anger, the family had put a short chain on his feet. One day he went out for a walk, the children laughed at him, so he lost control, and began throwing anything he could lay his hands on. So the police were called.

Not long ago, a slightly insane woman came to call on me, and

told me a long story at the end of which she showed me the bruises where her husband had beaten her. In the early stages insanity is very trying, as it seems only exaggerated obstinacy and wilfulness. People should be taught to notice this so that the doctors could treat the illness in the early stages.

The new Bureau of Welfare has just announced its plan of building 10 hospitals, one yearly for 10 years, each hospital to care for 1000. This is a great step forward, but it means still long years of waiting for many. There are many private hospitals like this one at Moro, which could easily be enlarged to take in 50 to 100 more patients each, and so in this time of waiting many hundreds could be cared for if public opinion could be aroused to get the Government to pay the small amount needed. In America each family is supposed to contribute what it can to help pay for its sick in the hospital. This reduces the cost for the Government, and also keeps the family in touch with the sick, who are so easily forgotten. The care of the insane is still new in all countries, but it would seem that we Christians, whose Master cured the Gadarene, should do all we can to make the need known, and arouse public opinion. Also that we should do more to comfort the relatives of those whose spirit has changed. In leprosy, *etc.*, the relatives have the comfort of being able to give some joy to their loved ones, but not so in insanity. They have gone beyond our reach, only the body is the same. It is truly a living death.

SECOND ANNUAL CONFERENCE, FELLOWSHIP OF CHRISTIAN MISSIONARIES IN JAPAN

THEME—*"The Church in Japan Looks Forward"*

The Auditorium, Karuizawa, July 29-31, 1938

PROGRAM

FRIDAY, JULY 29TH

9:00 - 9:30 A.M. Opening Worship
Chairman, P. S. Mayer.

9:30-10:30 Paper & Discussion,
Theme—"New Emphases in
Christian Education"
H. V. E. Stegeman.

10:30 - 11:30 Paper & Discussion,
Theme—"Some Notes on a Pro-
gram for Christian Literature"
G. B. Braithwaite.

11:30 - 12:15 Devotional Service,
Leader, Bishop J. C. Mann.

NOON RECESS

2:30 - 3:00 P.M. Devotionals
Announcements.

3:00 - 4:00 Paper & Discussion,
Theme—"New Approaches in City
Evangelism"
G. E. Bott.

4:00 - 5:00 Fellowship Tea
Responses of Delegates.

SATURDAY, JULY 30TH

9:00 - 9:30 A.M. Prayer Service.
9:30-10:30 Paper & Discussion,
Theme—"New Adventures in
Rural Evangelism"
I. L. Shaver.

10:30-11:30 Paper & Discussion,
Theme—"Unpossessed Areas in
Japanese Life"
C. W. Iglehart.

11:30-12:15 A.M. Devotional Service,
Leader, Bishop J. C. Mann.

NOON RECESS

2:00 - 2:30 P.M. Devotionals
2:30 - 3:00 Business Session.
3:00 - 4:00 Paper & Discussion
Theme—"The Missionary and
the Future"
L. C. M. Smythe.

SUNDAY, JULY 31ST

10:30 A.M. Conference Sermon
P. S. Mayer.

3:30 - 4:00 P.M. Memorial Service,
Necrologist, D. Norman.
4:00 - 5:00 Communion Service.

It is expected that Dr. F. F. Goodsell, Executive Vice-Chairman of the American Board, will arrive in Japan in time to attend the Conference and to take part in the program. Further announcements will be made later.

News from Christian Japan

Compiled by J. H. Covell

Wesley Anniversary Celebrated. A two-day celebration of the 200th anniversary of John Wesley's spiritual reawakening was held at Aoyama Gakuin in Tokyo in May, with a large attendance. Representatives of churches from all over Japan gathered for the event, which included a retreat as well as a united service at which Bishop Kugiyama preached. Though the work of the various branches of Methodism in Japan have been united previously, the new union consummated in America will result in the union of northern and southern and Methodist Protestant missions.

Lutherans Meet in Kobe. At the 18th annual convention of the Japan Evangelical Lutheran Church in March in Kobe, with seventy in attendance. it was decided to adopt the principle of "Patriotism Through Evangelism" for the coming year's activity. It was also decided to lengthen the course in the Tokyo theological seminary from five years to six. (948) *

Women Active in North China. The women's department of the National Christian Council recently sent two nurses to Peking, where they have been very active. This group has decided to establish a settlement in Peking to further mutual aid between Chinese women and Japanese women, probably in July, and is already making preparation. (964)

Independent Churches Unite. There are said to be about sixty Christian churches in Japan quite independent of any mission or denomination. Under the leadership of Mr. K. Takemoto and Mr. H. Shirato, 22 of them have decided to unite on the basis of loyalty to the Imperial Family, respect for the national constitution and laws, political and economic independence from foreign missions in the propagation of the gospel, and unity in Christ with mutual respect for each other's faith and non-interference in dogma and organization. (971)

Christian Lectures Broadcast. Dr. Ishibashi of the Tokyo Imperial University lectured from JOAK, Tokyo, for three mornings in April on "God, Man, and Faith," based on exposition of passages in Genesis, Isaiah, and Job. (979)

* Numbers appended to certain items in this department indicate that they have been translated and/or adapted from "The Christian Daily News" of Tokyo.—*Editor.*

Korean Christians Affirm Patriotism. All churches in Korea held meetings in honor of the Emperor's Birthday on April 29th, and the pastors united on May 1 in preaching on "Spiritual Patriotism." They are cooperating with Japanese churches in Korea to effect the spiritual mobilization movement and in comforting the troops at the front and their families at home. Both churches in Keijo (Seoul) affirmed their loyalty on May 8th with a proclamation to the effect that realizing the importance of national unity and the awakening of national spirit in the existing emergency they pledge all the Christians in Korea to do their best as patriots, taking part in the national spiritual mobilization through evangelism. (984, 993)

Nagoya Christians Establish Children's Health Center. The Y.M.C.A. of the Nagoya Medical College has opened a medical examination and consultation center for young children near the city park.

New Social Service Plant Dedicated. Another Nagoya project which is newly housed in an adequate and attractive plant is the Kumiai (Congregational) center in the Biwajima district, where work has been carried on for some years in rented quarters. The building functions as church as well as for the kindergarten and numerous other community group activities, which were given a stimulus by the dedication ceremonies in May.

Baptist Meeting Discusses Reformation. Holding high the motto "Patriotic Enlightenment of Japan through Evangelism" the East Japan Baptist Convention held its 22nd annual meeting in Osaka in May with about 100 delegates and missionaries attending. Much interest was aroused by a laymen's proposal to entrust the choice of workers in churches, chapels, schools, and social institutions to a committee. The offering at the main devotional session was given for the relief of Chinese Baptists in the Shanghai district, of whom there are said to be 800 in need. (1002).

Doshisha Elects President. Mr. Toraji Makino has been elected Acting President of the Doshisha, Christian university in Kyoto. He is a trustee of the university and has been head of a Tokyo school. An alumnus and also a graduate of the Yale Divinity School, he was formerly pastor of the Kyoto Kumiai Church and an active social worker. He has also served in the social bureaus of the Home Ministry and of the Osaka Prefectural Office. (1002)

Christian Workers Become Liaison Officers. The Rev. S. Yasumura, head of the Mead Social Center in Osaka, and two other Christian workers have been ordered to China to serve as mediators between the army and the protestant Christian forces there. The national Y.M.C.A. asked them to promote the cultural aspects of the new regime. (987).

Evangelism in China Studied. Several leading Christians, including Dr. Y. Abe, Chairman of the National Christian Council, Dean T. Yamamoto, Chairman of the National Committee of the Y.M.C.A., the Executive Committee of the National Sunday School Association, and the Trustees of the Waseda Brotherhood, the Hon. T. Matsuyama, M.P., and others recently attended a conference in Peking to study the work of evangelism in North China. (989).

Many Students Attend Welcome Meeting. More than 800 students attended a welcome meeting at Aoyama Gakuin in Tokyo for the members of the entering classes in colleges in the capital in May (the school year begins in April). The gathering was promoted by the Young Men's and the Young Women's Christian Associations, and was addressed by Miss Tetsu Yasui, Litt. D., President of the Women's Christian College, and Dr. T. Kagawa. (991)

Jiyu Gakuen Opens Branch in Peking. Jiyu Gakuen (The Garden of Freedom School), Tokyo, of which Mrs. Motoko Hani is the founder and head, recently opened a "School of Life" in Peking, with Japanese and Chinese officials attending the opening ceremony conducted by the founder. The school is for Chinese girls, and will start with an enrollment of 20 selected applicants, who will lead a cooperative life under the guidance of alumni and teachers of the parent school. Among the staff members are Mr. Michio Abe, son of Dr. Isoh Abe, head of the Social Mass Party and well known Christian, and Miss Mitsuko Yamamuro, daughter of the retired General of the Salvation Army. (991).

Work with Lepers Progressing. In his report for the past year, the Rev. Albert Oltmans, secretary for Japan of the American Mission to Lepers, states that the number of Christians among the patients in all the leprosaria in Japan proper was 1482, in a total of 6296. Christians bear a goodly share of the burden of supporting these institutions, and have shown the way for the government, which is now active in relief, rapidly enlarging its plants so that half of the needed hospital space is now available. Treatment of the children of lepers is being stressed. A certain big business firm has given over two million *yen* for enlarging the Imperial Leprosaria, it is said.

Christian University Party Visiting Italy. Doshisha University, Kyoto, has sent a mission to Italy to promote friendship. Six young emissaries, led by Prof. T. Ariga, will present messages to King, Duce, and Pope. They are to tour the country in two Japan-made cars, which they are taking with them, and will present many gifts of a cultural nature.

Korean Churches in Japan Grow. Korean pastors report that during the two years preceding their general meeting in May in Osaka the membership of

their churches in Japan proper increased by some 50%. The Toyohashi church has erected a house of worship, and is trying to raise funds to meet their deficit. An official committee, including several missionaries of the Presbyterian Church in Canada, stationed in Kobe and Nagoya, oversees the work. They report 55 churches, though of these 42 are without elders' organization.

Young Men Build New Camp. The Brotherhood of St. Andrew in Japan, founded by Mr. Paul Rusch, of St. Paul's University, Tokyo, has grown into one of the most flourishing projects in the Japanese church, and is giving new evidence of its progress by erecting a fine camp plant near Mount Fuji, to be dedicated in July. It is largely the gift of friends in the U. S. A., and will be used for the training of young laymen.

Nippon Seikokwai Advances. The Nippon Seikokwai or Holy Catholic Church of Japan (Anglican), at its 19th General Synod in Kyoto in April adopted a statement at its opening session from which the following is taken,—“ . . . deeply and solemnly impressed by the reality of the indomitable loyalty and patriotism shown by the Imperial Forces since the outbreak of the present China emergency (the Church) determines in consonance with the National Spiritual Mobilization that her members, in their several capacities, shall persevere in rendering true national service, shall uphold the dignity of the Imperial Throne, and shall increase their efforts in evangelism—that contribution to the public good which is the essential mission of the Church. In particular it is resolved (1) to endeavor still further to comfort the families of the fallen and of those in active service and to cheer the wounded and sick, (2) either independently or in cooperation with other bodies to make provision for enquiring after those at the front, and (3) in suitable ways to express sympathy with the people of China and especially with brethren in the Lord who have met with disaster.” The Rev. Dr. P. O. Yamagata, Professor of Church History at the Central Theological College, Tokyo, was elected chairman of the executive council for three years. A national pension fund to replace local schemes was projected. In spite of the national crisis, 1937 saw an increase of ten ordained clergy, three new parishes, 36 new out-stations, 822 baptised members, bringing the total to 46,265 members (fourth in size of the Empire's churches), more than ¥18,000. in contributions, bringing the year's total to over ¥250,000,

Sunday School Work Normal. High lights of the annual report of the National Sunday School Association include nine teacher training conferences, including three in Manchukuo, with 481 in attendance; more than 300 students in 204 vacation schools; revision of the hymnal and the materials of the

standard course of study; over 3100 letters to service men as a feature of the organization's contribution to the emergency; and a satisfactory financial condition, with the headquarters building in Tokyo to be freed from debt this year. The secretary characterizes the present situation in the schools in general as normal and points out that Christians loyally support the government's efforts to establish peace, calling attention to the fact that "Yamato," the classical name for the nation, is written "Great Peace". He further says, "Though in some districts Shinto god-shelves for ancestor worship have had to be put up, this is open to the interpretation that we should respect and remember our forbears, to which we have no objection".

W.C.T.U. Meets in Nagoya. The 47th annual national convention of the Japanese Kyofukai or Women's Christian Temperance Union was held recently, with 115 delegates representing all but one of the prefectures. During the three-days' sessions the main topics of discussion were aspects of the emergency, particularly food and venereal diseases. The eating of polished rice, almost universal practiced, was found to be both a physical and an economic loss. The women have appealed to the army and navy to urge purity in the form of prevention and treatment of venereal disease for the soldiers and sailors, and the authorities have promised to do their best. Legal steps are being taken, and the Social Welfare Ministry has made an appropriation to combat V. D. The campaigns against the use of alcohol and tobacco are being pressed vigorously, and the Union plans a five-year program of expansion on the mainland.

Religious Bodies to be Supervised. According to a recent press report, the Education Ministry will present a regulatory law concerning religion to the next session of the Diet. When finally approved the ministry's plan will be submitted to the religious system inquiry commission for further examination, which will probably be completed in October. The basic program drawn up is said to include 100 articles, but these may be reduced to 60. The law is to be established on the principle of extending help to religious bodies, with supervision a secondary matter, the report says.

Madras Conference Delegates Will Number 25. The Japan National Christian Council announces that it plans to be represented at the world Christian conference in Madras in December by 25 wellknown delegates. Among those who are expected to attend are Bishop S. Sasaki (Anglican), Bishop T. Kugimiya (Methodist), the Rev. H. Hatanaka (Congregational, vice-president of Kobe College), the Rev. Dr. Y. Chiba (Baptist), the Hon. T. Matsuyama (Congregational), Prof. I. Miura (Lutheran Theological Seminary), Mr. S. Saito (Y.M.C.A.), and Mr. E. Yoshida, of the Omi Brotherhood. Dr. Y. Abe,

President of the Japan Christian Educational Association, will also probably go, as well as the Rev. S. Horino of the Evangelical Church. A missionary bishop of the Anglican Church, Dr. C. W. Iglehart (Methodist), Dr. H. W. Outerbridge (United Church of Canada), and Mr. Arthur Jorgensen (Y.M.C. A.) are to be the missionary delegates according to present plans. In addition the following are to be attached to the group as experts; Dr. T. Kagawa, at the invitation of the International Missionary Council, Miss M. Kawai, at the invitation of the Foreign Missions Conference of North America, Prof. E. M. Clark, of the Central Theological Seminary, Kobe, in the field of rural evangelism, and Miss Isabelle MacCausland, of Kobe College, as an educator, on the recommendation of the Council. General Secretary Ebisawa, and Honorary Secretary Axling are expected to go in their official capacities.

Kagawa Projects Make Headway. In spite of the difficulty which has met certain attempts to organize Christian juridical bodies, recently Kagawa's numerous activities have been incorporated as The Pillar of Cloud Foundation. The aim is to provide an endowment of ¥500,000, or about \$150,000, so as to relieve the leader of some of his literary work and place the support of some 200 workers and their projects on a permanent basis. There are now about a dozen centers of work. Japanese who have agreed to become counsellors for the foundation include prominent men such as the Minister of Agriculture and Forestry, Count Arima; also an ex-Mayor of Tokyo, an ex-vice-minister of the Imperial Household Department, an ex-Minister of Education, and a number of social workers, educators, and other influential friends. Dr. P. S. Mayer, Chairman of the Kagawa Fellowship, and Miss Mildred Paine, the Vice-Chairman, are also included. The Fellowship recently arranged a local observance of the silver wedding anniversary of Dr. and Mrs. Kagawa, with gifts and messages from numerous friends of the foreign community, and it hopes to support the endowment fund further in the near future by gifts from abroad in honor of the 30th anniversary of the beginning of the leader's work in Kobe in 1909. Dr. Kagawa has recently made a lecture tour in Manchuria, and is very active in writing, promoting cooperative ventures and other similar projects, and preaching, despite continued ill health. The secretary of the Fellowship is now the writer of these notes, and he will gladly furnish further information if reached at Kanoedai, Yokohama.

Church Buys Cemetery Lot. Even in cities Christians often encounter obstacles to decent burial of loved ones, because so many cemeteries are controlled by Buddhists. The Harajuku church in Tokyo is buying a cemetery lot so as to erect a mausoleum where urns can be placed to honor the ashes of their dead. Occasional memorial services will be held.

"The Christian World" Stresses Needed Changes. Recent issues of the weekly paper of the Kumiai (Congregational) church have included numerous items emphasising the need for a rejuvenated Christian approach in this country. One editorial points out the need for avoiding the narrowly nationalistic tendency of the times, which can be corrected, it says, only by a more thorough-going espousal of the Christian ideal as seen in church history. Another shows how the dominant traits in Japanese character as evidenced in the history of the nation are just such as Christianity stresses; therefore our faith should make a stronger appeal to the nation. One article calls for the development of a theology or creed that shall be more significantly Japanese, in some such form as was done in Germany through Barthianism. This writer says that Japan should make her own peculiar Christian contribution to the world, while at the same time meeting more perfectly her own special needs. A series of three articles from another writer outlines the salient features of a "mass theology." One urges more health work; another points out that Christianity can counteract the tendency of the age toward the over-development of individualism and personal liberty.

Mission Lends Helping Hand. The Rev. and Mrs. Harry Cary of the Universalist Mission are leaving the field because of his health. On the request of their general convention and with the approval of the American Board and the Kumiai executive committee, the Rev. Darley Downs, field secretary of the American Board, has assumed responsibility for overseeing the Universalist work for at least one year.

Memorial to Miss Adams Dedicated. Distinguished citizens of Okayama joined with her friends on the first anniversary of her death in dedicating a beautiful memorial stone to the memory of Miss Alice Adams, who labored long for the people of that city. Overlooking the Inland Sea, the monument stands on a Christian burial plot in the municipal cemetery.

Girls' School Receives Imperial Portraits. The Matsuyama Girls' High School, a Christian institution, in April received the Imperial Portraits, following the lead of many sister schools. Miss Hoyt, the principal, received them at the prefectural office and took them to the chapel for the welcome ceremony, after which they were placed in the specially built repository which had been mostly provided by parents' contributions.

Temperance League Reports Progress. At the 19th annual convention of the National Temperance League of Japan at Okayama in April, with some 600 delegates present, several resolutions were adopted, among which were; to cooperate with the national mobilization movement in implementing the temperance proposals in its program, to endorse the Government's thrift

policy by urging that money be diverted from the purchase of alcoholic drinks to that of defense bonds, and to encourage temperance as a means of obtaining safety in factories and mines. Youth organization is to be stressed. It was reported that 62 new societies had been formed during the year, bringing the total up to 3677.

Educational Reform Effected. According to "The Japan Advertiser" (Tokyo daily) the head of the planning department of the Education Ministry announced in April that the schools of Japan are abandoning "the wrong idea of building up the complete personality of the individual" and replacing it with "the education of the person as a unit of the country" with the beginning of the school year. The explanation given was that all sorts of "isms" have been adopted from the west, of which some have been found to be incompatible with the philosophy of Japan. The new courses stress the non-individualism which is basic in the physical, economic, and political worlds. Courses in economics will place great emphasis on comparing Japanese principles with those of western countries. It will be explained, for example, that there is a wide breach between western capitalism and Japanese capitalism; that the western capitalist does not benefit society, because he is concerned wholly with his own interest, that he pays taxes only because he is required to; while the Japanese capitalist, trained to consider the Emperor as his father, has the interests of society and the poor at heart and pays taxes because they are the continuation of the old-time voluntary thank-offerings to the gods. Human actions are but manifestations of the one power which flows through the universe, and the physical and spiritual cannot be divided into entirely independent forces, according to his explanation. ●

Minister of Education Asks Aid of Religious Leaders. At the end of March, it is reported, a national conference of religious leaders was held in the capital with about 90 in attendance, at the invitation of the Education Ministry. The purpose was to exchange views on religious problems and measures for effecting national spiritual mobilization. The then Minister, Marquis Kido, said, "The nation must make every preparation for protracted hostilities in China and for overcoming all kinds of difficulties Japan is facing at home and abroad. For this reason we must have adequate spiritual mobilization. It goes without saying that success or failure depends largely on efforts of religious leaders." Then, asking for complete cooperation, the Minister stressed the need for the promotion of culture in China.

Military Authorities Appeal for Consideration. A recent statement issued to the public by the military department of the Imperial Headquarters regarding the rights and interests of third powers in China concerns Christian in-

stitutions in the war areas. The army, it says, has taken the greatest precautions, sometimes at the cost of strategical sacrifices, to avoid damage to foreigners' persons or property. They cite instances where the enemy has been stationed in or near church buildings. They state, "It is a matter of extreme regret and concern to the Japanese authorities that there have been cases in which Japanese units on the foremost lines have had to sacrifice their lives in battle or at least have made much greater sacrifices than would have been necessary had the foreign powers concerned showed a little consideration. If nationals of third Powers will take refuge in areas under Japanese protection, the Japanese army will be glad to give them every possible protection. . . ."

Confucius' Memory Honored. Led by Prince Iesato Tokugawa, important government officials took part recently in the 32nd memorial service at the Confucian Hall in Tokyo. The Prince, attired in ancient ceremonial robes, read a message in honor of China's great sage. A lecture on the analects was given, and the group joined in a song of praise. The Japanese in China have promoted the revival of Confucianism as the fittest faith for the new era.

Moslems Active. It is said that Moslems first came to Japan in 1876. The China incident, however, has stimulated them to new demonstrations of the affinity of pan-Islam with the Empire. A new mosque has been dedicated in Tokyo in the presence of high local and foreign officials with ceremonies which have had wide publicity, including the news reels. The Ministry of Education is considering an appeal for the recognition of Mohammedanism as a legal religion along with Shinto, Buddhism, and Christianity. There are said to be 1,000 believers in the country.

Fortune Tellers Thrive. According to a press report, "quantitative curiosity about the future has reached such proportions since the China incident began that 4,000 prognosticators and seers are making a living in Tokyo by wart-counting, navel-consulting, neck-appraising, and countless other more orthodox ways of divining." Palmistry at ten *sen* an interview is also prominent on city streets.

Premier Prays to War Gods. It was recently announced that the Prime Minister, Prince Konoe, was to worship at two shrines dedicated to war gods, one in Ibaraki and one in Chiba. It is customary for all high officials to report important events to the spirits at the grand shrine at Ise, near Nagoya.

Lama Priests Visit Japan. It was reported in May that Mr. Palakunchapu and Mr. Tsang-sheg, Lama priests of Jehol, with a number of priests from Manchukuo, were coming to Japan to study Buddhism.

Fewer Cooperatives, Gain in Members. The Department of Agriculture and

Forestry announced recently that the number of cooperative societies in Japan at the end of last year had fallen by 948 to a total of 14,512. This was interpreted as a gradual readjustment after a period of expansion. While there was an actual gain in membership, the amount of investments fell by nearly ¥90,000 to a total of some ¥6,235,000. Quoting the newspaper comment, "When the economic depression of medium-sized and small industrialists and business men in large cities was at its worst several years ago, a nationwide movement against cooperative societies was started by the Tokyo Chamber of Commerce and Industry. . . . The Government also was influenced." The savings reported total over ¥1,700,000, with lendings also over the million mark.

Souls of War Dead Enshrined. In complete darkness the souls of 4,533 soldiers, sailors, and civilians in military service who were killed in China prior to October 15th were enshrined at the Yasukuni Shrine in Tokyo in April. General T. Suzuki, newly appointed keeper, conducted the ceremonies. The five-day extraordinary festival attracted a record crowd to pay homage. The ceremony proper began at seven in the evening with the lighting of bonfires, in the presence of some 9,000 relatives of the dead. In addition to troops, as well as military and civil officials, a procession of Shinto priests attired in white appeared. As they passed all lights were put out and the solemn rite proceeded. On the 26th the Emperor paid a formal visit and standing before the sanctuary led the nation in a silent prayer for the spirits of the departed.

Japanese-American Trust Fund Established. The American Embassy recently announced that a Japanese-American trust fund has been established from the contributions made by Japanese sympathizers for victims of the Panay. Some 8,000 individuals and groups gave ¥37,000. The income from the fund will be spent in Japan "for purposes testifying to goodwill" between the two countries. The graves of American sailors buried in Japan will be cared for from this income, also. The fund will be administered by Ambassador Grew, Prince Iesato Tokugawa, and Bishop Charles S. Reifsnider.

New Education Minister for "Imperial Way". The new Minister of Education, General Baron Araki, has outlined his policy by setting forth three major principles, it is reported,—“1. The Great Way of the Empire should be manifested in accordance with the national policy, and the prosperity of the Imperial Throne should be guarded and maintained. 2. The principle of the oneness of knowledge and conduct should be upheld, and education should be devoted to perfecting character. 3. Efforts should be made to train the people to act as is becoming a great nation able to give full play to its abilities in acting in accordance with the right conception of the current situation.” General Araki also spoke of the need for educating young men and encouraged them to go to the continent.

Side Glances. A recent Japanese motion picture has attracted favorable attention from Christian leaders by its portrayal of the life of the Christian head of a reform school. It includes many scenes of Christian observances done in an effective way, it is said The Yokohama Oratorio Society, composed of young people from the various churches of the city, has broadcast sacred music three times recently, and has presented its 12th annual concert. . . . The Tokyo Y.M.C.A. recently presented another of its series of exhibitions of Japanese Christian art. . . . Cigarettes and pipe tobacco sold by the Government Monopoly Bureau last year totalled ¥362,752,000. . . . "Because the money for them comes from America, 18-carat gold is still being used on the edges of Bibles, though a Finance Ministry ruling of last December prohibits gold dust of more than nine carats on books in general," says a recent press report. . . The White Cross Society estimates the annual loss to the country because of tuberculosis at some ¥8,000,000,000. . . Applicants to the number of about twenty recently entered the theological department of Aoyama Gakuin, Tokyo, of whom the majority are the sons, daughters, or relatives of pastors (954). . . . The National Y.W.C.A. chose "Young Women on the Farm" as the topic of their annual laborers' week campaign in May. . . . Diplomatic, naval, and economic missions from Italy have all been lavishly entertained this spring. . . Preparations for the XIth. Olympic Games in Tokyo are proceeding, with the Olympic village being built in the suburbs of the capital and an elaborate yacht harbor under construction in Yokohama.

Christian Social Workers Gather. The commission on social welfare of the National Christian Council convened a three-day conference in Tokyo in June, with 150 registered delegates from every section of the Empire, according to the NCC bulletin. The following addresses by outstanding authorities formed the basis for the discussions; "The Church's Message in the Present Age," "Social Conditions in China," "The Meaning of the Japan Spirit as Related to the National Polity," "Present Conditions and Social Legislation," "Rural Social Problems," "The Church's Mission as Related to Rural Betterment," and other phases such as urban life and social leadership. There are some 2,000 government and municipal welfare institutions and more than 4,000 run under private or religious auspices, of which 275 are run by Christians or under Christian auspices. In all over 100,000 workers are engaged in this sort of work. Among the points stressed were that Christian institutions must shed their western garments and become more truly part and parcel of the life of the nation, that the approach to China should be made through a passion and a purpose to render a truly Christian service to her people, that the church must train leaders for rural work before much progress can be hoped for, that in cities the churches and other constructive forces must cooperate more closely, and that cooperatives depend on unselfish Christian leadership for success.

Christian Literature Society Notes

(Kyo Bun Kwan)

RECENT PUBLICATIONS

HIRAIWA YOSHIYASHI DEN (Biography of Bishop Y. Hiraiwa), by T. Kuranaga. ¥1.20. An important book, well illustrated.

NIPPON KIRISUTO SHI (A History of Christianity in Japan), by the well known Church historian, Prof. Y. Hiyane. The first volume is out. 250 pp. ¥1.00.

TENRO WO HIRAKU (Autobiography and Meditations of a Christian Leper), by K. Harada, of the Zensei Byōin, Tokyo. 192 pp. ¥0.70.

ZUIZO NO ICHINEN (Meditations for a Year), by Dr. S. H. Wainright. Fifty-two talks which originally appeared in the magazine, Myōjō; very helpful for students and others. 176 pp. ¥0.90.

KIN NO ITO (The Gold Thread), by Norman Macleod, translated by Miss T. Hosokai. A story for boys and girls. With three coloured illustrations. Soon after its publication we heard of a child who had already read it right through four times! ¥1.00. First book to be published on the Tokiwa Fund.

IESU NO SHOGAI NO BUNKITEN (Turning Points in the Life of Jesus), by L. S. Albright. ¥0.50. This book for Bible class use is already well known in its English form, but now appears for the first time in Japanese.

MI TE NI HIKARETE (based on ANIMA, THE PILGRIM OF THE CROSS, by L. V. Holdsworth, née Hodgkin, the Quaker writer). With ten illustrations. ¥0.20. We expect that this little book will have a very large sale. It is a deeply spiritual and practical study of Cross-bearing. A good gift for people in trouble and for invalids, as well as for general use.

SEIGA NURI-E (Outline Pictures for Colouring). Packet No. 2, continuing the Life of Christ and containing also a few Nature subjects and pictures on Kindness to Animals. The packet contains 32 assorted designs and costs fifteen *sen*. Any selected pictures can be ordered singly or in quantity, if desired.

We are also acting as agents for the sale of KIRISUTO NO JUJIKU (The Cross of Christ), by Dr. G. P. Pierson, translated by Goji Tanaka. 198 pp. ¥1.00.

It may be worth while to remind our readers of several well tried and favourite books which have been reprinted lately. These are: SHIZUKEKI INORI, MIYAMA NI MUKAITE, KENZEN NARU GORAKU, ANE WA TATAKAU, YUSHA PAURO, YUKASHIKI TASHINAMI.

The 500 sets of the limited edition of UEMURA MASAHISA TO SONO JIDAI (The Life and Times of the Rev. Masahisa Uemura), by the Rev. W.

Saba, in five vols., are all sold out. This is a source of great satisfaction to the C.L.S., since the publication of this important and expensive work was a great venture on its part.

The Kyo Bun Kwan is developing its second-hand book department and is prepared to buy libraries and odd books.

It is also going in more and more for undertaking to print and bind and see through the press books entrusted to it, such as the Life of Dr. Soper, by Mr. Sekine, printed for his friends. One especially interesting piece of work is a beautiful reprint (by photographic methods) of a Hymnbook with music in the native language of Kusaie Island in the South Seas, printed at the request of the American Board of Commissioners for Foreign Missions.

A good supply of the Tokiwa Cook Book is still to be had, in good condition. Although published a long time ago, this and the Tokiwa Invalid Cook Book are still largely used in schools and homes, and are found to be very practical. The Tokiwa Cook Book is the textbook for Domestic Science Courses in several Semmon Gakkō. It may now be bought for the reduced price of ninety *sen*, and the Invalid Cook Book for twenty *sen*, or the two together for one *yen*.

It would be a great help if missionaries on furlough would kindly be on the watch for good Christian reading matter which might be utilized in Japan, either translated or by way of suggestion for something similar, adapted to the needs and taste of this country.

—A.C.B.

Book Reviews

Edited by L. S. Albright

THE CHRISTIAN MESSAGE IN A NON-CHRISTIAN WORLD.—H. Kraemer.
International Missionary Council, London.

The author of this volume is professor of the History of Religions in the University of Leiden (Holland) and the book was written to serve as source material for the World Christian Conference to be convened at Madras, India, December 13-30, 1938. Dr. Kraemer has long been recognized as one of the keenest minds back of the modern missionary movement.

The volume opens with a pen picture of the present closely interrelated yet discordantly disunited world. A world to which God is dead, eternity is crowded out by time and absolutes in every field are gone. A world in which relativism reigns supreme except where such pseudo absolutes as race, nation, classless society, "holy" country have been set up and made to minister to man's innate idealism.

Relativism and secularism are the two dominant notes in modern life. Primitive man resorted to religion in order to solve life's problem but modern man through the sciences and psychology has found ways of mastering life by his own wits. However in a world where man is the measure of all things and there is no Ultimate Reality man's triumphal march ends in self-destruction. When man destroys God he destroys himself. God has set eternity in man's heart and God alone can help him to its realization.

What significance has all this for missions? The present is transitional, a turbulent transition, caused by the disintegration of the old foundations. Many of these distressing symptoms will therefore eventually disappear. What the Christian Mission needs is a clear sense of direction and a vivid consciousness of its purpose regardless of whether the times are calm or chaotic.

Unfortunately the Church has not escaped. It too has become confused and confounded concerning its nature and its mission. In some quarters it has striven to be in tune with the times. In other quarters it has taken refuge in other-worldliness. Too often it has taken a defensive attitude. However these storms have served to purify the Church's faith and life and

awakened it to its mission to witness to the divine redemptive order for both time and eternity, as revealed by God in Christ.

"The Christian Church is not at the end of its missionary enterprise in the non-Christian world, but just at the beginning. The independence and autonomy of the daughter-churches in the non-Christian world does not mean a gradual withdrawal of the missionary activity of the parent Churches. On the contrary, the fact that the Christian Church actually has become a world-wide community, the responsibility this involves, and the solidarity in faith and love and hope in which the older and younger churches have been thereby bound together, point to the obligation of renewed missionary consecration and activity."

The author sounds a clarion call for the church to return to the Bible for its charter and its compass. The Bible is radically theocentric. God, His will, His acts, His love, His judgments are the beginning and end of this book. He urges the church to take the unique and sublime teachings of this book realistically and conscious of her divine mission as an apostolic witness, confront mankind in realistic fashion with Bible truth.

In the present conflicting world-views and systems of non-Christian religions a clear and vigorous conception of Christian faith deeply rooted in the Bible is a matter of life and death. The church should take its stand anew on the Biblical revelation. The creative redemptive will of God is the center of this revelation, the core of religious and moral life and the explanation of nature, man, history, everything.

In dealing with the attitude of the Christian Mission toward the non-Christian religions the author declares that the modern interest in and study of these systems has resulted in a fuller understanding of them as well as a greater confusion as to the church's mission. Christianity must always be aware that it is built on the prophetic and apostolic witness to a divine transcendental order of life that transcends and judges human life. Christianity is the religion of God's sole incarnation in Jesus Christ. Christ is therefore the ultimate standard of reference not only for the non-Christian faiths but for Christianity itself.

However, to speak of the superiority of Christianity is offensive. A sense of superiority grieves the spirit of Christ and is alien to the Christian graces. In the white light of Christ we are all sinners. Christians and non-Christians alike must be confronted with the Christian realistic sense of sin. Man's divine origin enables him to develop great cultures and civilizations but his sin corrupts and destroys his creations.

The missionary should be courageous but humble. Courageous because he brings God's message. Humble because this divine revelation is in no sense his own achievement. He is simply the prophetic apostolic herald of

truth as it is in Christ.

In chapters five, six and seven the author takes up the non-Christian religions one by one and in rapid, clear-cut strokes, pictures them in their modern setting and state. These graphic analyses give evidence of a thoroughgoing and appreciative study of these systems.

He declares that all of these religions are naturalistic, vitalistic and social. In these naturalistic religions cultures and civilizations are merged because they include the totality of existence, economic, social, cultural and religious. Moreover they are grounded on the authority of tradition.

They are vitalistic in that they are on a quest for imperishable life for the individual and for the group. They are social in that they constitute a system of practices to preserve the harmony of the corporate and social life. In outlining the elementary forces and factors which condition the past and the present of these non-Christian religions he goes on and views them in the light of the prophetic religion of Biblical realism and the essential nature of Christianity.

Chapters eight and nine deal with the modern missionary approach. The early impressions that the non-Christian religions were steeped in darkness and error has proven untrue. They represent man's highest efforts in the field of religion and have proven creative for both good and evil. Historical Christianity itself in many respects represents man's effort in the field of religion. Together they testify to the unity of man's religious life. The difference between historical Christianity and the non-Christian religions is that the developments in the non-Christian religions are inherent and fundamental in them while in historical Christianity they are misapprehensions of the prophetic religion of Biblical realism. Both must be brought under the correcting light of God's revelation in Christ.

Because non-Christian religions are a part of complex cultures and civilizations their rise or decline are often dependent on political, cultural and social factors as much as on religious influences. The question of Christianity becoming the dominant religion is not therefore simply one of competing with them as religions for they are tied up with forces that lie outside of the scope of the Christian Mission.

The purpose should be therefore to build living Christian communities and let God work out his will through them. The hope that Christianity will win its way through a process of penetration is doomed to disappointment. Loyalty to Christ can never come as a natural outgrowth. It can only come through a crisis in the individual and the corporate life. There will be modification and enrichment of non-Christian systems but not complete penetration and Christianization. Rather will the non-Christian religions use the penetration of Christian ideas and ideals to strengthen their systems inter-

nally and externally and stiffen their self-assertion and self-perpetuation.

Penetration is desirable but it can never take the place of planting the Christian Church. "To infuse Christian ideals and ideas into another people or religion or civilization and to do that in a sympathetic, generous spirit; to instil into the emerging world culture the blessings of an enlightened, free and reverent spirit; to seek with men everywhere a more adequate fulfilment of the 'divine possibilities' of personal and social life; to strive after the spiritual unity of mankind—these are all very noble, altruistic and humane ideals, which have their own peculiar value and necessity, provided they are kept in their place.

"If they usurp the place of the apostolic motive, which is the alone valid and tenable one, they transform the Christian Church into a goodwill agency for the diffusion of refined and cultured idealism, which has lost all intrinsic relation with the central apostolic consciousness that we are to be witnesses to God and His revelational dealing with man and the world."

His Grace the Archbishop of York says in his foreword, "This volume . . . is likely to remain for many years to come the classical treatment of its theme." With this estimate the reviewer is in full agreement. The influence of continental theological thinking hangs heavy over its pages but it should be read and pondered by all who want to keep their minds on the march.

—William Axling.

THE NATIONAL FAITH OF JAPAN—A Study in Modern Shinto. By D. C. Holtom, Ph.D., D.D. 329 pp. Kegan Paul, Trench, Truebner & Co., Ltd., London, 15 s. net.

In this recent volume we have a continuation of studies in modern Shinto which the author had made in earlier volumes entitled "The Political Philosophy of Modern Shinto" and "The Japanese Enthronement Ceremonies." This more adequate presentation of the subject makes the new volume probably the most authoritative statement in any European language as to what modern Shinto really is. The author achieves a high degree of objectivity in handling such a difficult subject and throughout the discussion he is fundamentally sympathetic. The result is as nearly an unbiassed view as any foreigner is likely to attain and certainly much more acceptable to the scholarly mind than most of the "elucidations of things Japanese" which pour from the press in these days of "ideological wars."

The volume is divided into three major parts, namely, State Shinto, Sect Shinto, and Some Problems and Conclusions.

By State Shinto the author means that aspect of Shinto which is officially regarded as the essential spiritual foundation on which the Japanese state rests and therefore to be distinguished from the Shinto of the modern sects which are officially classified as religions on a par with other religions in Japan such as the various Buddhist sects and Christian denominations, even though these modern Shinto sects may claim to stand for the great essentials on which the Japanese state rests. But in order to get at the heart of State Shinto the author does not confine himself to what state officials have to say about its true nature. He rightly goes back to what Shinto was in the early days of the Japanese state and traces its historical evolution down through the centuries. That is, of course, the only way to get a true understanding of the problem in hand even though this necessitates delving into phases of Shinto which may be a bit tedious to the average reader who is used to our modern tabloid brevity and simplicity even when dealing with such imponderables as religion and patriotism in its spiritual foundations.

Thus in the opening chapter we are presented with a summary statement of the primary aspects of the original Shinto as this may be best determined from the oldest literary sources such as the Kojiki, Nihongi, Kujiki, Kogoshui and the Engi Shiki. This is followed by a brief outline of the early and mediaeval forms of Shinto together with an account of the various harmonizations of this ancient faith of Japan with the more mature imported religions and philosophies which were attempted from time to time. This is a most interesting story, for nothing shows better the fundamental and persistent character of the Japanese people, namely, that high degree of open-mindedness that welcomes the new coming in from without while at the same time doggedly holding on to the native spiritual inheritance. Of course, what really has happened is a gradual blending of the new with the old by a process of re-interpreting the old in the light of the new or *vice versa*. This is strikingly shown in the way the belief in the myriads of Shinto deities was reconciled with faith in the Buddhas and Bodhisattvas of the imported Buddhism. First the Buddhist leaders who represented the best minds of the nation explained that the native Shinto deities were but so many different manifestations of the eternal Buddha or Buddhas. This was followed by having the more ardent patriots reverse the process by showing how the Japanese deities were the originals and the gods and Buddhas of the imported religions but the copies, as it were. And finally in the Tokugawa period the Neo-Shintoists tried to purge their religion of all foreign elements, but it is striking the way in which they had to borrow their ideological weapons with which they fought the foreign faiths from these same foreign faiths.

One is strongly reminded of what is happening today in a slightly different sphere.

In the subsequent chapters of Part I. the author discusses at considerable length the question as to the real nature of the major Shinto deities, especially those which are officially regarded as the creators of the sacred land of Japan and the divine ancestors of the imperial line. Much in these chapters is of special interest to the student of religion, particularly religion of a comparatively primitive type. He shows how Shinto in its oldest forms saw the divine primarily in the great objects and forces of nature in very much the same way that one finds in numerous other religions of that same stage of development. He also has little difficulty in showing that the major Shinto deities regarded as the divine ancestors of the race were originally nature deities, even though these had been merged with deified humans long before authentic history begins in Japan. Most illuminating is his contention that in spite of the innumerable deities of the Shinto pantheon—the *Yaoyorozu no Kami*—in actual practice a comparatively limited number of deities was worshipped by the great majority and that even this limited number was set against a pantheistic background and so made intellectually more acceptable to the rising tide of intelligence.

But while the author devotes so much space to a presentation of Shinto in its earliest forms and in its historical evolution he does not lose sight of his real subject which is Modern Shinto in its double aspect of so-called State Shinto and Sect Shinto. That is to say, in presenting the material in these chapters he is presenting material that is most relevant for any one who wishes to understand the nature and the validity of certain official claims as to the unique origin, character and divine mission of the Japanese state. And it is particularly pertinent for those who have to face the practical problems created by the official policy which requires attendance at designated Shinto shrines on stated occasions of all Japanese citizens as an expression of their loyalty to Emperor and State. Modern State Shinto is officially regarded as non-religious but as the indispensable spiritual minimum which all true Japanese have in common and which finds visible expression in certain Shinto shrines and the official ceremonies conducted there. Because it is officially declared as non-religious in character Japanese of all religious faiths—Shintoists, Buddhists, Christians, etc.—and those of no religious faith should have no scruples in attending such ceremonies and thereby giving expression to their loyalty as good citizens of Japan. This is the official interpretation and contention. But unfortunately this official position involves what amounts to a self-contradiction, it would seem from the data presented by the author. The chief difficulties grow out of the fact that these very shrines which the government has set aside as centers of

patriotism are the most important shrines of Shinto as a religion, and the other fact that the very ceremonies conducted at these official centers of patriotism are not only religious in character, but carry with them implications of religious beliefs such as seem valid only to sincere Shintoists who accept unquestionably the old mythology as authentic history.

In Part II entitled Sect Shinto we have a succinct statement of the origin and chief characteristics of the thirteen officially recognized Shinto sects. The author divides these into five major types. The first type is called Pure Shinto and comprises three sects. These sects make the claim that they stand in direct succession with traditional Shinto, though the author shows how this Pure Shinto is after all greatly altered by elements borrowed from other sources. The two so-called Confucian Sects openly accept much from Confucian thought and ideals and as such help perpetuate that strain in Japan's spiritual life which was so prominent in the Tokugawa period. Three sects are classified as Mountain Sects. These, like the Pure Shinto Sects, not only stand for much in traditional Shinto, but seek the divine through the great objects of Nature, such as sacred mountains and so repeat the religious experience of the early Japanese as this is expressed in the oldest sources. But even these sects can not escape the influences of modern life. The fourth type called the Purification Sects stresses another phase of ancient Shinto, namely, the emphasis on ceremonial purity with some recognition of the need of moral purity expressed primarily in a semi-asceticism and simplicity of life. To the fifth group belong the three Faith-Healing Sects, namely, Kurozumi Kyo, Konko Kyo and Tenri Kyo. A marked characteristic of these is, of course, their emphasis on physical well-being achieved through religious faith. But equally important is the fact that these, and particularly Konko Kyo, show the furthest development of that trend in modern Shinto from a polytheistic faith towards some sort of monotheism. For centuries the cruder polytheism of ancient Shinto had been made philosophically more respectable by being undergirded with a pantheistic metaphysic. But in more recent years with the impact of Christianity modern Shintoism has been gradually evolving a god-idea after the pattern of the great monotheistic faiths so that the term Kami which formerly meant almost anything of a peculiar or superior character today means even for Shintoists much the same that the term God means to Christians, Jews and Mohammedans. But still more significant is the fact that these sects, and to some extent several of the others, represent in their general teachings a general cross-section of modern Japan's spiritual capital rather than exhibiting the traditional content of Shinto though one and all would still stress the loyalty ideal so characteristic of Shinto in all its phases.

In a word, in Part II the author answers the question as to what modern Japanese who call themselves Shintoists really believe. This has, of course,

some connection with the type of religion reflected in the Kojiki and the other older literary sources but there has been a tremendous amount of "re-interpretation and importation from other sources" and this process is still going on. With all the clamor of the super-patriots about a return to the pure and unadulterated things Japanese there is no more chance of this in things religious than in things pertaining to modern industry and military equipment. Of this fact even these Shinto sects which presumably are the truest champions of things of old Japan bear striking witness.

In Part III the author formulates the chief problems created by State Shinto, gives a few representative criticisms of the official policy that demands attendance at designated government shrines as a test of loyalty, and finally offers a few hints at a possible solution of the problems thus created.

We have already stated above the major problems which modern State Shinto creates especially for those who are religious but who can not accept as valid certain religious beliefs that are associated with the government shrines and the ceremony conducted at these shrines. It is rather interesting that even ardent Shintoists are not satisfied with State Shinto so-called. The author gives a typical reaction of ardent Shintoists. Their main complaint is that the official sharp separation between so-called State Shinto centering in certain shrines and regarded as non-religious and Sect Shinto is not warranted. They rightly maintain that these shrines have been for centuries centers of religion and they naturally claim that the religion that centers in such shrines is the spiritual foundation of the Japanese state. The Buddhist representative quoted maintains that if all Japanese irrespective of their religious beliefs are to be required to attend at these government shrines as an expression of their patriotism then the shrines should not be religious institutions and since the ceremony conducted there is obviously religious in character and has implications of religious beliefs which are not acceptable to many Japanese there is no solution unless the ceremony is divested of all religious beliefs and implications. Christians take much the same position. The official Catholic position is that attendance at the shrine ceremony is permitted to Catholics provided that such attendance is merely regarded as an expression of patriotism and that it carries no implications that are contrary to the Catholic Faith. Some Protestants take much the same position while others feel that as the ceremony now stands there are implications which compromise their faith and so they would ask that the official policy be changed. If the official interpretation is what the central officials give them the difficulty is not so great but the interpretation made by some of the provincial officials and in places like Formosa and Korea, as the author indicates, presents almost insuperable difficulties for any but the

ardent Shintoist.

The author himself throughout the volume shows a high regard for the political and social institutions of Japan. He fully recognizes the great value of the Shinto loyalty ideal and believes that the heart of true loyalty need not be weakened by the inevitable changes that are coming over Japanese life. He questions, however the wisdom of the official policy that would tie up this loyalty ideal with certain views as to racial and institutional origins which become increasingly difficult to maintain in the light of an unbiased scholarship. However great Shinto's service has been in the evolution of the Japanese state its permanent validity for even the Japanese people must depend upon the degree with which it can restate itself so as not to run counter to "universally valid principles." He concludes, "the survival of Shinto as a positive influence in the Japanese national life depends on the extent to which recognition is made of the truth that mythology and suppression can never furnish adequate foundations for a commonwealth of self-respecting and intelligent men and women. In wider relationships, the worth of Shinto to the world must depend on the success wherewith it is able to adjust itself to the demands of a true universalism."

A. K. Reischauer.

EARLY JAPANESE HISTORY (40 B.C.-A.D. 1167) by Robert Karl and (Part B) Jean Reischauer. Princeton University Press, May 1935. Two parts, \$7.50.

To attempt a review of these volumes is to tread on hallowed ground. They mean more to us than mere words printed in paper, or facts expertly translated and interpreted. They are a perpetuation of the life and thought of Robert Reischauer, to whose inspiration we are indebted for whatever interest and knowledge we have in the field of Japanese history.

It is unnecessary, however, to convert a book review into an eulogy. Encomiums a plenty have already been pronounced by persons better qualified to make them than the reviewer. Suffice it to add that the scientific scholarship, the accuracy in detail, and the sound historical judgment displayed in this study are fitting illustrations of the commendable expressions spoken and printed about Robert Reischauer since his death.

EARLY JAPANESE HISTORY is neither a college text, although the writer was to have been promoted to a professorship at Princeton upon his return to America in the autumn of 1937, nor is it an easy compendium for the use of those who wish to acquire a general background of Japanese his-

tory. It is rather a reference book written for experts casting into encyclopedic form many materials previously accessible only in Japanese source works. The nucleus of the study consists of 300 pages of events arranged in chronological order, compact, factual and readily available by using the 160 page cross index of 6000 items. These listings were selected from five standard works of eminent Japanese historians, and from some additional source books. As these citations were checked against each other, *Early Japanese History* is probably more accurate than any of the original sources, and save for Samson's *Cultural History* is probably the most authoritative work in English covering the first 1,200 years of Japanese civilization.

In addition to the Chronicle of Events, Part A contains a 76 page running summary of the major trends of the period. Part B, the key, includes in addition to the cross references, a list of the primary and secondary sources (in Japanese); 18 maps showing the leading cities, trade routes, roads, etc.; 13 genealogical tables which give the history of the Imperial family, the great clans and the Buddhist sects; a 35-page index of historical person and place names (in Japanese), and discussions of the problems connected with romanizing Chinese characters, the use of hyphens, etc., and the translation of historical terminology. Mrs. Reischauer deserves special commendation for her artistic as well as scholarly contribution to Part B.

A single illustration will demonstrate the value of this book. Students interested in the problem of the pre-Nara (and even the pre-Heian) capitals would find precious little material in any of the other existing reference books in English. But by turning in the alphabetically arranged key to the term *capitals* many direct and cross references will be found as well as a list of several of the pre-Kyoto locations with their dates. By following up the references, facts concerning the various eras can be located in the Chronicle of Events, their approximate locations can be found on the maps, and the correct way of writing in Japanese (i.e., Chinese characters) ascertained.

It is a matter of deep regret that the author was unable to bring his study down to the modern period, for which at least two additional series would have been required. Some subsequent scholar may continue the series from the end of the Heian period, but whether or not this ever happens, Robert Reischauer has in this first unit made a valuable contribution towards the West's understanding of the rise of Japanese civilization.

Probatum est; tacent satis laudent.

Winburn T. Thomas.

REVOLUTIONARY RELIGION—CHRISTIANITY FASCISM AND COMMUNISM. Roger Lloyd, Canon of Winchester.

"Revolutionary Religion" is the second volume issued by The Religious Book Club of the Student Christian Movement. If future volumes maintain the standard set by the first two this Religious Book Club will be very valuable indeed. The Third volume, "The Achievement of Personality," by Grace Stuart does, as a matter of fact, amply fulfil the promise of the first two.

In *Revolutionary Religion*, Canon Lloyd first outlines the spirit and method of the totalitarianism of both Communism and Fascism and then describes Christianity as "The More Excellent Way." He shows very convincingly that both Fascism and Communism are religious in the renunciation which they inspire in, and demand of, their adherents, while completely lacking in the spirit of love, in patience and in humility. While fully recognizing differences in the basic theory and ultimate aims of Communism and Fascism the likeness of method is very striking. The author suggests that the bitter enmity between the two is not unconnected with these likenesses.

In illustration of certain resemblances it is pointed out that both have an infallible leader, doubt of whose infallibility, if vocal, is subject to "pains and penalties." Both are committed to the production of the "New Jerusalem at once and on the spot," and therefore quick and easy methods of winning the allegiance of men, or of subduing their resistance, must be found and used. There is no room for pity, patience or humility and there is a tendency toward willingness to do evil that good may come and to justify means by the ends in view.

"Christianity is 'the more excellent way' which leads to all the things that the Totalitarians hold dear equally with the Christians." But if this Christianity is to be effective "it is necessary for Christians to release the explosive revolutionary force which lies at the heart of the things they believe about God, about man, and about the world." This is the thesis of the concluding chapter. The method of releasing the "explosive revolutionary force" of Christianity is "undramatic because it must deal with separate men and women." It takes much longer than a method which does not recognize the sacredness of the individual life. No one could quarrel with this point of view but to quote another reviewer of this book, "one feels unhappy to find no clear plan for a church revolutionized in itself—in its leadership, its membership, perhaps its very identity—the only kind of church which would seem capable to restore security and brotherly love in the ill-starred world of to-day." However, anyone who does not read the book will miss a great deal of information and a real challenge.

G. E. Bott.

FAR EAST IN FERMENT. By Guenther Stein. Methuen & Co., Ltd., London, pp. 239, 10s. 6d.

This book was written in 1936 and does not deal with events subsequent to July of that year. Perhaps it is all the more valuable for that reason. For now that the North China and Shanghai Incidents have decided the course of events in the Far East for the immediate present, it is important to study the Far East as one world-centre of tension and to seek the causes of the ferment which led to the outbreak we witnessed last year and which promises to lead to still other epoch-making changes.

Guenther Stein provides us with a discerning analysis of the salient features of Far Eastern thought-life and social structure. Whether in dealing with Japan, Soviet Russia or China, the author realizes the all-important part played by ideologies, economics and finance. In the case of Japan in particular he quotes state documents, official addresses, army pamphlets and newspaper editorials and articles to elucidate Japan's ideas and aims. The account of Japanese education producing what he calls a "public school mind," devoted to the family, the state and the Emperor is most interesting. Japan's social problem—agricultural and industrial is ably discussed. The financial strain on the treasury for the increase of armaments *and* productive capacity, for subsidies for exports and the discovery or production of raw materials all but crowds out the much-needed items of rural renovation, tax revision and general social improvement. A series of "incidents" at home as well as abroad drives Japan to expand in order to solve her domestic problems, and then to expand still further to protect her enlarged responsibilities against the threats to their safety stimulated by her own expansive policies.

The role of the Kwantung Army in the creation of Manchukuo and the problems of that great experiment, calling for increasing efforts and expenditures, is stated prophetically since it foreshadows the Japan-Manchukuo-North China bloc for mutual defence and economic development since realized in part at least. China's recent progress is outlined with understanding of her conflicting needs to sell abroad in order to buy armaments and at the same time to renovate her rural economy with no money to spare for it. At the same time China seeks to build a new Great Wall of nationally-minded people to preserve her integrity and independence.

Of particular interest to this reviewer are several contrasts between China and Japan. "Japan cultivates the same family system as China, whence it imported its original ideas. Yet, to her great advantage, Japan has succeeded in using the family system as the basis, instead of suffering it as the enemy, of the state." Somewhat similarly the writer contrasts the lack of discipline of a Chinese village school and the enthusiasm of the teach-

er and the pupils with the "quiet discipline of Japanese schoolrooms. . and the impersonal and often cramped young people so often to be found there." In the matter of national political and economic policies there are interesting similarities, the need to subordinate internal reform and well-being to preparations against outside dangers real or imagined, and the steady growth of centralization to meet this situation.

The question of Japan's political aims and her moral ideas is dealt with realistically, giving due weight to official pronouncements, newspaper editorials, the publicists of nationalism, the educational work of the army and the actual possibilities open to Japan, remembering the past history of the nation and the present temper of her people. Incidentally Stein corrects in a rather oblique way two common misunderstandings in relation to Japan. The western powers did not teach Japan her present methods of forceful acquisition, but merely showed her that "the methods of their old warrior Hideyoshi, who in 1597 had tried to conquer Korea, were still respectable." The above historical reference is used to correct the common notion that Japan has never been defeated, never since Hideyoshi. Finally the reader is left with the impression that there is a new Balkans in the Far East as dangerous as that in Europe, and that whether Japan or Soviet Russia win tomorrow's struggle, there is very grave danger of Europe and America being drawn into the issue, if only to counterbalance the predominance of either Far Eastern Power.

The book includes a good map, sixteen illustrations and statistics that are unusually easy to grasp. Unfortunately there are a number of rather awkward expressions and typographical mistakes to mar an otherwise excellent book.

L. S. Albright.

WHEN JAPAN FIGHTS. By PERCY NOEL, Hokuseido Press, pp. 294, ¥2.80.

There are various ways of reading books—ploughing through or skimming over the pages, beginning with the publisher's note about the author, and the writer's Preface, dipping in here and there or beginning at the end of the book to discover the denouement.

But however one reads "When Japan Fights" he is likely to be entertained but also puzzled and at times annoyed at the lack of uniform quality of the writing. How could anyone with the experience and qualifications listed in the publisher's note be so unjudicial as in the first two chapters, "Your Friendship or Your Life" and "Some Far East Fundamentals" and so impartial as in the third chapter "International Jealousies"? The description of the Comintern as Soviet Russia's "Underground War Office" is inter-

esting, but it is equally true that other governments beside Soviet Russia have such "underground war offices" abroad—Germany in Spain, what *was* Austria, Czecho-Slovakia, Poland, Italy also in Spain, what *was* Abyssinia, Egypt, Syria and the Balkans.

The chapter on "Silver and Lead" is definitely anti-Chinese and pro-Japanese and the same prejudice is obvious from a comparison of pages 132 and 140 of the chapter entitled "Prayer and Battle." Similar bias is evident in the chapter "White Ships" in which the author accepts as eminently proper Japan's unwillingness to allow commercial flying to Japan and condemns China's willingness to grant air-route concessions to the United States and Germany, but not to Japan. Otherwise this chapter is full of detailed information about commercial flying, even to technical details, in the Far East since this represents one of the author's specialties.

The chapter, "Atrocities: Fancied and Real" contains some sound common sense and deflates a number of propaganda balloons which deceived the unwary public, but the subject is by no means closed yet, nor could be when the author wrote in 1937. And the suggestion that Chiang Kai-shek was responsible for the Chinese bombing near the Bund in Shanghai seems gratuitous when the far more plausible explanation is so near the author's hand—Communist elements seeking to create disorder.

This uneven quality of an otherwise useful book suggests a number of reflections. Europeans and Americans may well preface the approach to Asiatic problems with the frank admission that our judgment is very apt to be warped by prejudice and downright hypocrisy, particularly in relation to Japan, because of our ill-concealed jealousy of Japan's phenomenal advance and the threat involved to our own immediate self-interests. But this is not the only difficulty we have to face. There is the element of misunderstanding and prejudice between the United States and Europe. Percy Noel comments caustically on Great Britain, France, Germany, etc. for failure to pay their war debts to the United States, but quite overlooks the fact that a long list of the States of the Union never paid their debts contracted in Europe during and after the Civil War. Moreover, in the European War, Britain and France supplied the men and the United States money and materials. The former paid in human casualties; the latter in material losses. Which is more important, property or people? But we shall return to this in a moment.

In any struggle between two persons or national powers, the stronger tends to rely on his own self-righteousness or force; the weaker on propaganda and intrigue. As the struggle proceeds, disappointment with progress often leads to brutalities and despair to atrocities. And where the issue is further complicated by Communist elements deliberately trying to create

disorder, as at Sian, perhaps at Lukowkiao, and surely at Shanghai, it is impossible to talk sensibly in terms of black and white, but only of the mud-grey streaked with blood, which is War.

Finally one cannot hope to be judicial today if his judgment is marred by prejudice on the basic social problem of economics. It seems to this reviewer that Percy Noel's numerous articles in the Japan Times as well as the present book display an anti-collectivist and pro-capitalist prejudice which distorts his vision continually. But that is a common failing today. In England the Cliveden Set would scrap the empire bit by bit if necessary in order to maintain the capitalist status quo at home. And the correspondent in Tokyo of a French newspaper reveals little or no concern about French interests in Indo China as long as Japan is safe and sane on the economic issue. That too is revealing. Otherwise "When Japan Fights" is interesting, informative, at times provocative, and so well worth reading and study.

—L. S. Albright.

*THE JAPAN CHRISTIAN YEAR BOOK, 1938. Edited by C. W. Iglehart.
Kyo Bun Kwan, Tokyo. ¥2.50.*

"Comparisons are odorous," as one of Mrs. Malaprop's numerous progeny has remarked, so I shall make no attempt to appraise this year's issue as over against its predecessors—especially as, in company with at least ten other Japan missionaries, I must confess I have not read them all clear through. Mechanically it is certainly an excellent piece of work. Last year's heretical departure from the time honored color of binding has apparently been repented but, as with so many historic heresies, not quite abandoned. In a good light you can pick it out from its neighbors without straining your eyes to read the minute "1938." Now, in the good old days, 1923 for example, you could see the figures—but I said I would avoid comparisons. The type is clear and attractive and the proof-reading excellent, though the page heads of lists of missionaries by missions and by towns have been interchanged.

As we have learned to expect from Charles Iglehart and Arthur Jorgensen their introductory chapters on general survey and international relations respectively are clear, concise, inclusive and discriminating. Dr. Iglehart has put us all in his debt by securing the excellent articles by Japanese writers, particularly those of Dr. Ayusawa and Prof. Kunitomo. Missionaries who are getting less salary than in 1932 (if there are any beside those of the American Board), will be interested in Dr. Ayusawa's list showing wholesale prices of 1932 at 161.1 and of April 1937 at 248 (p. 42). It may surprise others as much as it did me, to learn of definite and general improvement in agricultural returns during 1937 (p. 48).

Dr. Reischauer gives an illuminating survey of the religious situation, in which he says that the chief influences on religion in Japan have been western culture, modern science, the spirit of democracy and modern education. As an example of the last he refers to the imperial university graduate head of *Tenrikyo*, who, "With a few bold strokes, reduces the myriads of deities of Shinto to ten major gods and then makes these in turn into ten attributes of the God of all being"; and who "appropriates the ethical ideals of the great ethical religions" (p. 67).

Prof. Kumano writes on "Current Thought Trends in Japan;" and it must be simply my well known dumbness that prevents my knowing yet just what they are. He says, ". . . . not a few of our younger scholars are devoting themselves to a study in the original of the Greek classics." He names Dr. Kitaro Nishida, Dr. Hajime Tanabe, and Mr. Kiyoshi Miki as outstanding philosophers and says ". . . . they may be thought of as at one in their conception of philosophical problems as being related to a diagrammatic world-view." He adds "the philosophical works of Dr. Nishida, in particular, should already be well-known in the west as occupying a classic place in the history of philosophy." Of theological trends, he says ". . . the point of view of modern liberalism has virtually lost all attraction for Christian thinkers in this country. . . . The so called Dutch Calvinism (is) exercising considerable power. . . . The Oxford Group movement has registered no particular accomplishments during the past year." (pp. 72-74).

It may be asked what is the direct relationship to the Christian movement of the two chapters by Professor Kunitomo on prose literature and drama but, without accepting the position of those who treat religion as a phase of general culture, we can certainly appreciate this excellent summary as illuminating one of the most important elements in the cultural background of those with whom we work. Dr. Mayer's long chapter on the Protestant Churches is not merely a summary report of the current situation, but gives brief but most valuable historical surveys of every Protestant church in Japan together with notes on Barthianism, the Oxford Group movement and church union. Mr. MacMillan gives a similar survey for Formosa; Father Ward for the Catholic Church; and Dr. McCoy for the Greek Orthodox. A few comparative figures for Catholic and Protestant work may be of interest. While the total of believers is given as less than half the total of Protestants, even with the Catholic custom of including whole families, the total number of missionaries is 886 as over against 997 Protestant missionaries which includes 77 independent missionaries and 260 wives. (Anybody who knows the relative extent and value of the work of my wife and myself realizes that there is no disparagement intended; but we all know that a large proportion of wives cannot give anything like their whole time to work outside their

homes.) There are 24 Catholic girls' high schools with 8,413 students as against 36 Protestant with 16,156; seven boys' middle school with 3,800 students as against 15 with 11,680 students; fifteen hospitals and sanatoria with 405 beds as against 14 with 1,452 beds.

Dr. Kagawa finds opposition to internationalism and pacifism and the revival of Shintoism as the chief hindrances to the progress of the Christian church. He says "the only hopeful sign is the awakening among the farmers and the development of the Christian movement among them." (p. 173). Dr. Axling has a chapter on "The Christian Church and the National Crisis" in which he quotes various official statements, gives some account of the welfare work for soldiers and reproduces in full the greeting to the China Council, of which he says . . . "This is a unique document and probably cannot be paralleled in the history of the Western church where nations have been at war. Even in time of war the ancient East has things to teach the younger West." (p. 180) He concludes . . . "A study of the church's relation to the crisis leaves one deeply impressed with the fact that the working of the Christian conscience and the Christian spirit have characterized in a marked way the utterances, attitudes and activities of the Christian church as it has endeavored to discover its place and to function in connection with this national emergency. Moreover, it has been whole-heartedly loyal as an integrated part of the national life and has rendered to the nation a contribution that has been absolutely unique."

Miss Paine's chapter on social movements not only gives an excellent summary of Christian work being done but a very valuable outline of social legislation and the work of the new Welfare Ministry. Dr. Felton is somewhat less than enthusiastic in his comments on the Council's activities in the field of rural work; but gives an enthusiastic summary of four rural projects in Japan with most detail concerning that near Kobe with which Dr. E. M. Clark is associated and that in Nagano Ken with which the United Church of Canada Mission cooperates. Mr. Kozaki tells something of the problems and opportunities of a city pastor. Bishop Mann discusses the qualifications and tasks of the foreign missionary. Mr. Albright outlines some of the basic principles and problems of Christian education; and Dr. E. T. Iglehart reports on the actual progress and difficulties of the school in Japan. Dr. Olds writes on Christian periodicals, of which he reports there are 384; adding that a similar proportion to membership would mean 75,000 Christian papers in America. He calls attention to the extent and success of the Uchimura magazines, and feels that the outstanding need is for a good interdenominational magazine corresponding to "The Christian Century." Mr. Kiyoshi Saito gives an appraisal of the new books during the year with a complete list of some 200 Christian publications.

Being the compiler of the section on reports, I can only say for it, that the signed articles are good and the other summaries simply have the merit of giving some data about every actually functioning non-ecclesiastical body related to the Christian movement. The obituaries were compiled in the same manner as usual and the markedly small number must be taken to indicate gratifyingly good health among the present and former missionaries of Japan in 1937. The directories and statistics are as usual, except that the list of social work institutions by towns is omitted. Mr. Braithwaite has finally supplied totals of all columns of statistics, a most amazing omission from former issues. The retention of addresses in Chinese characters is something to be thankful for. The big four among the denominations are the same as 25 years ago but their relative position has changed rather notably and a study of the causes would be interesting. In the 1913 yearbook the Nihon Kirisutokyokai led with 23,063 members; Kumiai was next with 20,800; then the Seikokai with 17,555; and the Methodists last with 14,356. This year the Nihon Kirisuto Kyokai still leads but with 51,846; the Methodists next with 35,932; Kumiai next with 31,754 (this in spite of the addition of 2,000 members in 1932 due to the union with the Christian church) and the Seikokai last with 27,871.

—*Darley Downs*

Personals

Compiled by Margaret Archibald

ARRIVALS

- BAZELEY. Miss Rose Bazeley (JEB) returned from furlough in April and is now at 762 Higashi Machi, Oaza, Kameyama Cho, Miye Ken.
- BENNINGHOFF. Dr. H. B. Benninghoff (ABF) of Waseda Hoshien, Tokyo, returned from furlough on April 17. Mrs. Benninghoff will return in the early fall.
- BAGGS. Miss M. C. Baggs (CMS) returned from furlough spent in England at the end of May, and is located at Fukayama.
- HELTIBRIDGE. Miss Mary Heltibridge (ULCA) arrived from an extended furlough on May 24, on the S.S. "President Pierce." Her address is Osaka —90 Dogashiba Cho, Tennoji Ku.
- HILBURN. Rev. and Mrs. S. M. Hilburn (MES) and children returned from furlough on the S.S. "Tatsuta Maru" on May 2, and are located at Kwan-sei Gakuin, Nishinomiya.
- HOARE. Miss D. E. Hoare (JEB) returned from furlough in April and is at her former address, 549 Kurumachi, Kashiwara Cho, Osaka Fuka.
- HUCKABEE. Rev. and Mrs. Weyman C. Huckabee (MES) and children reached Kobe on May 10, after a year in the United States. They returned at once to Hiroshima to continue work in the English night school and the social service center.
- JESSE. Miss Mary D. Jesse (ABF) arrived on May 16, after a short leave of absence, and is stationed at Shokei Jogakko, Sendai, where she was for some years the principal.
- KAREN. Rev. A. Karen (LGAF) returned from furlough spent in Finland on April 30, and is now located at Iida, Nagano Ken. Mrs. Karen and children have remained in Finland, where the children are in school.
- KIRKALDY. Miss M. Kirkaldy (JRM) has returned from furlough spent in England, arriving at Kobe on April 8. She is now located at Haze, Higashimozu Mura, Sempoku Gun, Osaka Fu.
- MORRIS. Miss K. Morris (JRM) has returned from furlough spent in England, arriving at Kobe on April 28. She is now located at Haze, Higashi-

mozu Mura, Sempoku Gun, Osaka Fu.

LEWIS. Rev. and Mrs. Hunter M. Lewis (PE) of Koriyama returned on May 23 from furlough spent in the United States.

SCHNEDER. Dr. and Mrs. D. B. Schneder (ERC) returned to Japan by the S.S. "Chichibu Maru" on May 16, and are residing at 164 Higashi San-bancho, Sendai.

SPENCER. Miss Gladys Spencer (PE) of Aomori, returned on March 3, from furlough spent in the United States.

STIREWALT. Dr. and Mrs. A. J. Stirewalt (ULCA) returned from furlough on May 7 on the SS. "Kongo Maru." They are located in Tokyo—303 Hyakunin Cho, Okubo, Yodobashi Ku.

WARD. Miss Ruth C. Ward (ABF) arrived on April 18, after an absence of several years. She is teaching music at Soshin Jogakko, Yokohama, where she was formerly located.

DEPARTURES

ALLEN. Rev. E. Allen (SPG) of Kobe, left for furlough in England at the end of June.

BATES. Dr. and Mrs. C. J. L. Bates (UCC) of Kwansei Gakuin, sailed for Canada on May 19, by the S.S. "Empress of Russia," on a six months' furlough.

BAUERNFEIND. Miss Susan M. Bauernfeind (EM) left Japan on May 31, on the S.S. "Katsuragi Maru" for furlough in the United States. She will attend the Centennial session of the Board of Missions of the Evangelical Church.

BIXBY. Miss Alice Bixby (ABF) of Hinomoto Jogakko, Himeji, sailed for furlough on the S.S. "Heian Maru" on July 1.

BRADY. Rev. and Mrs. Harper Brady (PS) and children of Kochi left in June for furlough in the United States. Address: Mission Court Apartments, Richmond, Virginia.

BRYAN. Rev. and Mrs. Harry H. Bryan (PS) and children of Tokushima left for furlough on the S.S. "Hiye Maru" sailing from Yokohama June 10. Address: 1015 S. 22nd Street, Birmingham, Alabama.

BUCHANAN. Dr. and Mrs. Walter McS. Buchanan (PS) sail for the United States on the S.S. "President Cleveland" on July 21. Dr. and Mrs. Buchanan are retiring from active missionary work after having completed more than forty years of service, the last years of which were spent in Marugame in Shikoku. They expect to make their home in California.

CARY. Rev. and Mrs. Frank Cary (ABCFM) left Japan on January 14, on a

- pre-dated furlough. Their address is: Walker Missionary Home, 138 Hancock Street, Auburndale, Massachusetts.
- CARY. Miss Alice Cary (ABCFM) of Yodogawa Zenrinkan left for furlough in the United States in July. She may be addressed: c/o A.B.C.F.M., 14 Beacon Street, Boston, Massachusetts.
- CUTHBERTSON. Mr. and Mrs. James Cuthbertson (JEB) have been transferred to the Japan Evangelistic Band Headquarters in London, England, and left Japan, going via Canada, on June 7. Mr. Cuthbertson has resigned his position as Field Director and has been succeeded by Mr. G. H. Garrard. Mr. Cuthbertson's address will be: Japan Evangelistic Band, 55 Gower Street, London, W.C. 1, England.
- DEMPSIE. Rev. and Mrs. George Dempsie (JRM) left for furlough in England, travelling via Canada, on May 26, on the S.S. "Hikawa Maru."
- FIELD. Miss Sarah Field (ABCFM) of Kobe College, left for furlough in July. She may be addressed: c/o A.B.C.F.M., 14 Beacon Street, Boston, Massachusetts.
- FOOTE. Miss Edith L. Foote (PE) sailed on regular furlough for the United States on May 6, going via the Ports.
- GARDNER. Miss Emme Eve Gardner (PS) of Takamatsu sailed from Kobe on the S.S. "Hiye Maru" on June 7, for furlough in the United States. Address: Marietta, Georgia.
- GARMAN. Rev. and Mrs. C. P. Garman (ABCFM) of Tokyo, sailed in June for regular furlough in the United States.
- GARRARD. Mrs. M. H. Garrard (JEB) left for a short furlough in California in March, and is expecting to return to Japan in September.
- GERHARD. Mr. and Mrs. Robert H. Gerhard (ERC) of North Japan College, Sendai, left Japan on furlough at the end of June. They are sailing via South Africa to London, where Mr. Gerhard will spend the winter in study.
- GOSDEN. Mr. Eric W. Gosden (JEB), left in April for furlough in England. Address: Japan Evangelistic Band, 55 Gower St., London, W.C. 1, England.
- GRAHAM. Miss Jean A. C. Graham (UCC) who has been in the work of the Aiseikwan, Kameido, Tokyo, for the last five years, sailed on furlough on June 28, by the P. & O. Liner "Ranchi" via the ports. Address: 3408 Northcliffe Ave., Apt. 3, Montreal, P. Q.
- HAGEN. Miss Olive Hagen (MEFB) of Fukuoka, left Japan on April 29, on sick leave.
- HELM. Mr. and Mrs. Nathan T. Helm (PN) and family of Meiji Gakuin, Tokyo, returned to America suddenly in early May because of the ill health of Mrs. Helm.

- HESTER.** Miss Margaret W. Hester (PE), sailed on May 19 on regular furlough.
- HOYT.** Miss Olive Hoyt (ABCFM), principal of Matsuyama Koto Jogakko, sailed in July for regular furlough. Address: c/o A.B.C.F.M., 14 Beacon Street, Boston, Massachusetts.
- HEREFORD.** Miss Grace Hereford (PN) of Wilmina Jo Gakko, Osaka, and Miss Nannie Hereford (PN) of Hokusei Jo Gakko, Sapporo, left for furlough early in July, via the ports. Their address will be 99 Claremont Ave., New York City.
- HUBBARD.** Miss Jeanette Hubbard (PE) of the staff of St. Luke's Hospital, Tokyo, left for Honolulu on June 30, on account of ill health, and hopes to return to Japan after four or five months.
- IGLEHART.** Mrs. Edwin T. Iglehart (MEFB) and young son, Charles S., of Aoyama Gakuin, Tokyo, left Japan on April 1, because of the death of her mother in New York.
- LAKE.** Rev. Leo. C. Lake (PN) of Sapporo and his son, Leo, junior, left for furlough early in July, Mrs. Lake and their son Lawrence having preceded them in April. Their address will be c/o Board of Foreign Missions, 156 Fifth Avenue, New York City.
- LAMOTT.** Rev. and Mrs. Willis Lamott (PN) and family have been transferred from Japan to the home office of their Board, where Mr. Lamott will become Director of Publicity of the foreign mission work of the Presbyterian church. Mr. Lamott left Japan early in July to return via Suez, visiting India and the Near East *en route*, his family following later. Their address in the United States will be 156 Fifth Avenue, New York City.
- LEIDEL.** Miss Marie Leidel (ERC) vocal teacher on the faculty of Miyagi College, Sendai, is leaving Japan in July, having completed her three-year contract in that school.
- LEITH.** Miss Isobel Leith (UCC) having completed her first term of service in Japan as a teacher in the Shizuoka Eiwa Jo Gakko, sails on furlough by the S.S. "Empress of Russia," July 16. Address: Darlingford, Manitoba, Canada.
- LINDSAY.** Miss Olivia C. Lindsay (UCC) of Kanazawa will leave for furlough in Canada on July 16, sailing by the S.S. "Empress of Russia." Address: 16 Lynd Avenue, Toronto, Ont., Canada.
- MINKKINEN.** Rev. and Mrs. T. Minkkinen (LEF) of Iida, Nagano Ken, and their daughter, Miss Aune Minkkinen, of Tokyo, left for Finland via Canada on furlough on April 19. Accompanying them was the son of Rev. and Mrs. J. V. Savolainen of Asahigawa, Hokkaido, Arvo Savolainen, who will study in Finland. Their temporary address is: Malminkatu 12, Hel-

sinki, Finland.

MCCOY. Rev. and Mrs. R. D. McCoy (UCMS) sailed from Yokohama on the S.S. "Gneisenau" via the ports and Europe on May 20, for furlough in the United States. Address: Monmouth, Illinois.

MCKIM. Miss Nellie McKim (PE) will leave in August for regular furlough in the United States.

MOORE. Rev. and Mrs. B. C. Moore (RCA) and children, left on regular furlough in the United States on the S.S. "President Taft" on June 22.

OLTMANS. Miss C. Janet Oltmans (RCA), teacher in Ferris Seminary, Yokohama, is leaving on regular furlough on the S.S. "President Cleveland," July 21, for the United States.

PATTON. Misses Florence and Annie Patton (PS) are sailing for the United States on August 12. The Misses Patton have both been retired from active service, each having completed a full term. They plan to make their home in Pasadena, California.

PAWLEY. Miss Annabelle Pawley (ABF) of Soshin Jogakko, Yokohama, sailed on July 3 for her home in the United States. Miss Pawley came to her former school to meet a special need and does not expect to return to Japan in the near future.

PENNY. Miss F. Penny (JRM) left for furlough in England, travelling via Canada, on May 26, on the S.S. "Hikawa Maru."

RORKE. Miss M. L. Rorke (UCC) of Fukui City leaves in July for regular furlough, sailing by the S.S. "Empress of Russia." Address: c/o Mrs. A. M. Cross, Port Hope, Ontario, Canada.

SMITH. Miss Harriet P. Smith (ERC), teacher of English in Miyagi College, Sendai, is leaving early in July on furlough. She is travelling to the States via the Ports.

SHARPLESS. Miss Edith F. Sharpless (AFP) is returning home for a short furlough on the S.S. "Chichibu Maru," sailing July 15.

THARP. Miss Elma Tharp (ABF), Missionary Secretary of the East Japan Baptist Convention, sailed for furlough on the S.S. "Heian Maru" on July 1.

TWEEDIE. Miss E. Gertrude Tweedie (UCC) of Toyama, sailed on April 8 for regular furlough in America via Panama. Address: c/o D. H. V. Tweedie, 96 Main St., North, Rockland, Maine, U.S.A.

VAN KIRK. Miss A. S. Van Kirk (PE) of St. Barnabas' Hospital, Osaka, sailed on April 6 on regular furlough.

WORTHINGTON. Miss H. J. Worthington (CMS) expects to return to England in June, and her return to Japan is uncertain.

CHANGES OF LOCATION

- DOUBLEDAY.** Miss Stella C. Doubleday (CMS) who has been Acting-Principal at the Ashiya Women's Training school during the absence of Miss Lane on furlough, is returning to the Kobe diocese in June and will succeed Miss Worthington at Hiroshima.
- FOSS.** Miss E. M. Foss (CMS) is located temporally at Kurume during the absence of Miss Goldsmith on furlough.
- GARRARD.** Mr. M. H. Garrard (JEM) has moved to Kobe to become Director of the Japan Evangelistic Band. Address: 7 Shiomidai Cho, 4 Chome, Suma, Kobe.
- LIPPARD.** Miss Faith Lippard (ULCA) has been assigned to Osaka. Her address is 90 Dogashiba Cho, Tennoji Ku, Osaka.
- SCHMIDT.** Miss Dorothy L. Schmidt (PN) who has been studying the language in Tokyo while residing at Joshi Gakuin, has been located in Sapporo, for work in the Hokusei Jo Gakko.

BIRTHS

- COLLINS.** A daughter, Ruth Verna, was born to Mr. and Mrs. A. M. Collins (JEB) of Nagano City, in February.

MARRIAGES

- DURYEE—MARSH.** Rev. Eugene Clarke Duryee (RCA), formerly teacher in Meiji Gakuin, Tokyo, and now pastor of the Reformed Church at Saugerties, N.Y., Rt. 1, was married to Miss Barbara Graham Marsh, daughter of Mr. and Mrs. Thomas Marsh of Jersey City, N. J., on April 16.
- OUTERBRIDGE—KERGIN.** Ralph Outerbridge, M.D., son of Dr. and Mrs. H. W. Outerbridge (UCC) of Kwansei Gakuin, was married to Miss Margaret Kergin, daughter of Dr. William Kergin of Prince Rupert, B.C., Canada, on June 17. They will arrive in Japan in July and will spend the summer at Lake Nojiri, en route to West China, where they are under appointment with the Board of Missions of the United Church of Canada.

DEATHS

- HARRISON.** Miss Jessie Harrison, who worked with the Japan Evangelistic Band for a few years, acting as secretary for Mr. Wilkes and returning to England in 1914, died in England on April 14.

MISCELLANEOUS

- BACH. Mr. Stanley Bach, son of Rev. and Mrs. D. G. M. Bach (ULCA) of Kumamoto, a first year student in the medical college, University of Nebraska, has received high honors at the "Honors Convocation" of the University.
- BOWLER. Rev. W. H. Bowler, D.D., Executive Secretary of the Council of Finance and Promotion of the Northern Baptist Convention, visited Japan early in April on the last lap of a world tour in the interest of Missions.
- CLARK. Dr. Keith Clark, professor of political science and international law at Carlton College, Northfield, Minnesota, is spending some weeks at Kobe College as a visiting professor.
- GULICK. Mr. Leeds Gulick (ABCFM) of Matsuyama and now on furlough, has been appointed part time acting-secretary of the American Board in charge of correspondence with Japan during the period while the secretary, Dr. Wynn C. Fairfield, gives half time to the committee on relief funds for China of the Foreign Missions Conference of North America.
- HATANAKA. Rev. Hiroshi Hatanaka, vice-president of Kobe College and pastor of the Osaka Church, has been elected Moderator (Kaicho) of the Kumiai Church in succession to Rev. Kotaro Nishio, resigned.
- HEPNER. At the recent convention in March, the Japan Lutheran Church honored Dr. and Mrs. C. W. Hepner (ULCA) for their twenty-five years of service in Japan. Congratulatory greetings were offered; then a gift was presented to them. Dr. Hepner is located in the Lutheran Theological Seminary in Tokyo.
- HOLMES. Word has been received that the return from furlough of Dr. and Mrs. C. P. Holmes (UCC), formerly of Fukui, has been postponed because of the illness of Dr. Holmes.
- HOLTOM. Mr. Gerald Holtom, son of Dr. and Mrs. D. C. Holtom (ABF) of Kanto Gakuin, Yokohama, has returned to Japan and is working in the American Consulate, Yokohama.
- KUECKLICH. Dr. Reinhold Kuecklich will arrive in Japan on August 17 to spend three weeks visiting his sister, Miss Gertrud Kuecklich. Dr. Kuecklich is a teacher in the Seminary of the Evangelical Church in Reutlingen, Germany, and also pastor of an Evangelical Church. He will attend the General Conference of the Evangelical Church to be held at Johnstown, Pennsylvania, in October.
- LEITH. Mrs. Jean Leith, who has been visiting her daughter, Miss Isobel Leith (UCC) in Shizuoka, for the past two years will sail for home by the S.S. "Empress of Russia," on July 16.

MCCALL. Mrs. C. F. McCall (ABCFM) of Kusaie, South Sea Islands, arrived on May 26 to spend a few months in Japan.

WADA. Mr. Rinkuma Wada, professor emeritus of Doshisha University, has been elected Dean (Daigaku Cho) of the University.

WOODSWORTH. Dr. and Mrs. H. F. Woodsworth (UCC) of Kwansei Gakuin have as their guests their two children, Sylvia and David, who are attending a university in Canada. They will spend the summer in Japan. Miss Daisy Chown, sister of Mrs. Woodsworth, accompanied them.

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